

SPEECHES

BY

PANDIT SRI KASHINATHA SHASTRI

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Speeches: Veera-
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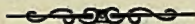
SPEECHES

BY

PANDIT SRI KASHINATHA SHASTRI

ON

VEERASHAIVA RELIGION



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PREFACE.

The history of Veerashaiva religion and philosophy has long remained a sealed book. Feeble attempts have been made, here and there, by a few modern writers to give it some shape. But that is not enough, and, as some of those accounts are partisan in spirit, they are to be re-cast and put in their proper perspective by the unbiassed chronicler. In other words, a true orientation of this branch of history and philosophy is yet to be done. But we need not despair. There are signs of social consciousness among the Veerashaivas. The old antipathy shown by some classes of people towards the Veerashaiva religion is being gradually shaken off. Young scholars are coming forward to rescue the gems of knowledge from the sea of oblivion. There is a vast field before them, and the immense literature, both ancient and modern, gives them free scope to carry on endless researches into the history of one of the ancient religions of India.

Here is an attempt, in its own way, towards the task, the importance of which has been stressed above. This is an English translation of the Kannada speeches delivered by Pandit Sri Kashinatha Shastriji, Bruhanmathādhyaśha of Naganur, on the occasions of the Birthday Anniversary Celebration of Sri Jagad-guru Dārūkāchārya, at Mysore. Pandit Sri Kashinatha Shastriji is an erudite scholar both in Sanskrit and

Kannada. A perusal of this book will show his deep learning and the patient trouble that he has taken in carrying on researches with regard to the antiquity of the Veerashaiva religion and philosophy. Indeed, some of the things that he mentions are revelations to many. A brief sketch of his life, here, may not be irrelevant, for it serves to throw some light upon the position that he occupies in Veerashaiva Society.

Pandit Kashinatha Shastriji was born at the village of Narayanpur, in Gadag Taluk, in Dharwar District, on May 28, 1895. He comes of the family of the Dharmādhikaris (hereditary priests) of the Hiremath of Naganur, in Navalgund Taluk, in Dharwar District. The name of his father is *Ve. Siddheshwarayya* and that of his mother is *Srimati Nāgāmbā*. Till the twelfth year he was brought up and educated by his maternal uncle, at Narayanpur, which is the birth-place of his mother. Then, having studied for some time in his own village of Naganur, he joined, in his sixteenth year, the Veerashaiva Sanskrit School of Abbigeri, in Ron Taluk, in Dharwar District. He studied there Kavya (Poetry) and Nataka (Drama) for two years. Afterwards, he studied for one year, in the Sanskrit Pathashāla of Sholapur founded by the late lamented Rao Bahadur Sreemanta Mallappa Warada. There he studied Alan-kārashāstra (Rhetoric) and Nyāyashāstra (Law). In 1914, he went to Kashi (Benares) and stayed in the Sri Jagadguru Vishwārādhyā Gurukul of the Jangamavādi Math. There he studied Sahitya (Literature),

Sāṅkhya (a branch of Philosophy) and Yoga (another branch of Philosophy) under the devoted care of Mahāmahopādhyāya Deveeprasāda Shukla. In 1915, he passed the *Sahitya Madhyama* examination. In 1916, he was the recipient of the title of *Sahitya Teertha* from the Board of Sanskrit Examinations of Calcutta.

In 1918, he was instrumental in holding the *Panchacharya Mahasammelana* (the gathering of the Five Pontifical Acharyas) at Benares. He worked as the Secretary of that Conference, and the unification of the Panchacharyas which had long been a desideratum was thus brought about by the mere dint of his skill and sacrifice. After this Conference, he left Benares and went off to his own province to work for the revival of the *Guruvarga Māheshwaras* (priestly Hierarchy). Realizing that married life would be a hindrance to his manifold activities, he resolved to remain a bachelor and began to work with redoubled vigour for the betterment of *Veerashaiva* religion and society.

He galvanised the moribund spirits of *Guruvarga Māheshwaras* and with a view to effect healthy reforms among them he founded in 1919, the institution known as *Pattacharadhikari Sammelana* which met every year successively at Kundgol, Navalgund, Managoli, Kaladgi, Sattigeri, Ujjain and such other *Veerashaiva* centres. In 1920, he founded a society called the *Guruvargottejaka Sangha* at Kundgol in Jamkhandi State; in order to rejuvenate the existing *Maheshwaras* and thereby propagate the ancient

doctrine of Veerashaivism, he put forth his best efforts and succeeded in getting the present Swamiji of Himavatkedar elected as the pontiff of the Peetha of Sri Ekorāmārādhya. Then he threw himself heart and soul to the work of the revival and reconstruction of the pontifical throne of Rambhāpuri (Balehonnur), in Kadur District, in Mysore State. The late pontiff of that Peetha had passed away without nominating his successor. A hot controversy arose with regard to the election of the new pontiff and it even went before the Mysore Government for final settlement. It dragged on for full four years without any result. It was then that Panditji used his influence to put an end to the muddle. When the dispute was at its height, he sought for an interview with our Gracious and Saintly Sovereign in the palace at Bangalore, and there he placed before His Highness all the facts appertaining to the dispute and suggested a way out of the deadlock. His Highness accepted his view and ordered the election of the pontiff through Government arbitration. At last the new pontiff was chosen under the auspices of our benign Government. At the time of the installation of the new pontiff, the old Math, situated in the heart of the forest was gaily decorated and numerous disciples from far and near thronged into the same. Panditji was the very soul of those arrangements.

Shortly after, in the conference of the 'Pattacharadhikaris' (monks and priests) held at Ujjain, Panditji made a stirring speech for help for the

establishment of a printing press for the propagation of the doctrine of the Panchacharyas. Twenty-five thousand rupees were subscribed on the spot. Out of this amount, he founded the **Sri Panchacharya Electric Press** at Mysore and also helped Asthan Vidwan Ve. Sirsi Gurushanta Shastri in starting a Kannada weekly called the **Panchacharya Prabha**. Nor is this all. He has taken up the task of publishing the ancient and modern treatises of the Veerashaiva faith, which have not yet been brought to light. These books are appearing under the serial name of **Sri Kashinatha Granthamala**. In this way he has dedicated his life to the uplift of the Veerashaiva religion and society,—an example deserving of emulation by scholars and encouragement by disciples of the Veerashaiva faith.

Among the multifarious achievements which stand to his credit, two things are pre-eminently inestimable.

1. The darkness of superstition regarding Basava had steeped into the minds of a large number of people. Lakhs of people believed that all that Basava did and taught was supremely correct. His false doctrines opposed to Vedagamas, Panditji unequivocally condemned rising like the Sun dispelling this darkness by the luminous rays of his profound learning. Through his assistance, priceless books such as **Basavadhwanta Divakara** came to light and awakened new consciousness in the Veerashaiva world.

2. The order of Viraktas instituted by Basava had grown in importance and amassed huge fortunes.

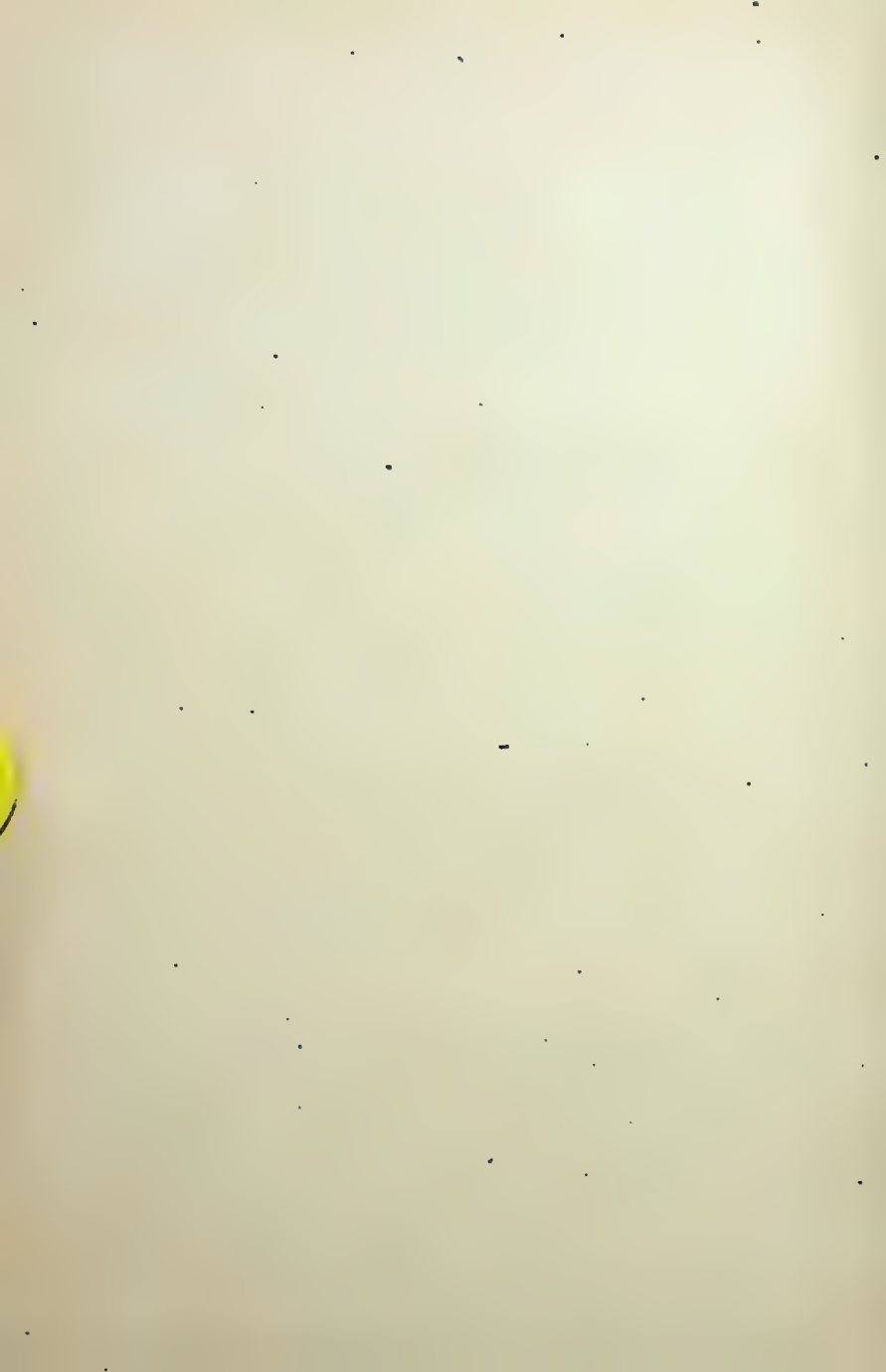
These Viraktas, being puffed up with affluence, threw to the winds the right line of conduct (Ashramadharma) and preached to the masses that they are superior to original Panchacharyas (founders of the religion). They suppressed the Dharmapeethas (pontifical thrones) of the original founders of the religion. Panditji rose to the occasion and toured over all the parts inhabited by Veerashaivas and delivered cogent reasonable and sastraic speeches and disabused the minds of Veerashaivas regarding Basava and the Viraktas and instilled into them devotion to Panchacharyas and the real tenets of Veerashaivism. Thus with marvellous power, he dealt a death-blow to the influence of Viraktas and restored glory and eminence to Dharmapeethas (ancient pontifical thrones). Through his instrumentality, Sanyasashrama Vimarsha and Sanyasashrama Vimarsha Tatwasthreekarana found publication, and brought about a wonderful revolution in the Veerashaiva Community. Panditji had to face overwhelming odds and many difficulties during the campaign of agitation. Nothing daunted, he has pursued his path with uncommon fortitude and gained everlasting renown, establishing the real doctrines by the Grace of God.

Some of the leading gentlemen opined that the original speeches of Panditji would throw a flood of light on Veerashaiva religion and Philosophy and that they would be highly useful both for Veerashaivas and non-Veerashaivas if they were translated

into English. Hence the attempt to get it translated has been made.

I feel highly thankful to Dr. A. Venkatasubbaiah M.A., B.L., PH.D., who has made a deep study of Sanskrit both in India & Germany and who has gained universal fame for his profound and uncommon learning, and to Mr. G. R. Josyer, M.A., F.R.E.S. who is the celebrated author of a good number of works both in Kannada and English and Fellow of the University of Mysore for the valuable suggestions they gave and the corrections they made in the work of the translation.

*Manager,
Panchacharya Prabha Office,
Mysore.*





Naganur Bruhanmathadhyaksha
PANDIT SRI KASHINATHA SHASTRI



॥ श्री जगद्गुरु पंचाचार्याः प्रसीदन्तु ॥

I

THE FIRST SPEECH

DELIVERED BY

PANDIT SRI KASHINATHA SHASTRI

BRUHANMATHADHYAKSHA OF NAGANUR

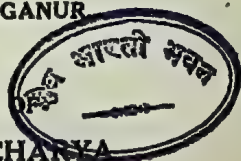
ON THE OCCASION OF

THE BIRTHDAY ANNIVERSARY

SREE JAGADGURU DARUKACHARYA

CELEBRATED IN

THE CAPITAL OF MYSORE, ON THE 24th APRIL, 1928.



पंचाननतनूद्भूतान् पंचाक्षरमनूपमान् ।
पंचसूत्रकृतो वन्दे पंचाचार्यान् जगद्गुरुन् ॥

GENTLEMEN,

I am very glad to see you all assembled here with intense devotion on this auspicious occasion (the 5th day of the bright half of the lunar month Vaishākha, in the Cyclic year Vibhava corresponding to the 24th April, 1928) for the celebration of the Birthday Anniversary of Sri Jagadguru Darukacharya. You

are all eager to hear of the greatness of the Veerashaiva religion founded by this celebrated Āchārya (Spiritual Guide). In fulfilment of your desire, I am going to give a succinct account of this famous religion. I wish you would give ear to and feel happy about the great topic that I am dealing with to-day.

It has been proclaimed in the *Shivagamas* that the Veerashaiva religion was founded by the *Panchacharyas* or the *Five Acharyas*. By order of Shri Parameshwara, the Lord of the Universe, these Holy beings came down to earth in divine forms from Kailasa, (the abode of Parameshwara) to propagate Shiva-bhakti (devotion to Shiva) among the people. Then they moved in all parts of the world refuting atheistic principles and establishing the supremacy of Shiva as the Lord of the Universe. They proclaimed that there was nothing greater than Shiva in the Universe, that this great world of ours was created by Him and that every one ought to worship Him, and pray to Him and thereby get the bliss of eternal salvation. By these Mahātmās (high-souled beings) Shivabhakti spread throughout the length & breadth of India. We

can undoubtedly say that none but these holy Āchāryas widely propagated Shivabhakti in Hindusthan. The same opinion is echoed in many religious works. As long as these Mahātmas were on earth there could everywhere be seen nothing but the triumphant march of Shivabhakti; Shivalingās were much in evidence in all places, and the people were wholly merged in the worship of Shiva. But of late. I am sorry to say, many different faiths have come into being and consequently Shivabhakti is on the decline. There is evidence to show that, formerly, in every town and village of India, there were more temples of Shiva than those of other Divinities. Everywhere, in a village of four huts, in towns, in unfrequented forests, on the tops of hills and mountains, in caves and rivers, temples of Shiva were to be seen in abundance. Hence the Shruti exclaims—
 “धिग्भस्मरहितं फालं धिग्ग्राममशिवालयम्” “i.e.,
 Fie on a forehead without bhasma or the sacred ash, and on a village without the shrine of Shiva.” In other words, the Shruti bears witness to the fact that there was an occasion when almost all the people were

intense devotees of Shiva. Even at present, it is no exaggeration to say that there are more places of pilgrimage dedicated to the worship of Shiva than those meant for the worship of other Divinities. The vast stretch of land extending from the eastern to the western sea-board is full of the adherents of the Shaiva faith. Even to this day, the Dwādasha Jyotirlingas (the twelve resplendent Lingas) that are installed in such holy places as Rameshwara, Kāshi (Benares), Kedara and Shreeshailla, have a majesty of their own. It is known from many inscriptions that all the famous places of pilgrimage meant for the worship of Shiva were under the tutelage of the Veerashaiva pontifical thrones. An article published, in 1919, in 'Vangavāsi,' a Hindi weekly of Calcutta, gives an account of the status of the Shaiva cult in former times. There the learned writer makes a statement to the effect that there were once in India twenty-two crores of Shaivas of whom three crores were Veerashaivas and that the decline of the Shaiva faith has been brought about by the evil influences of later times. This brings sad reflections to the heart of every

one. Again we know from inscriptions that the early Kings of Chola, Nepal, Kashmir, Ujjain and Kāshi were Lingadhāris [wearers of Linga and thus followers of the Veerashaiva religion]. You can then imagine to yourselves how large must have been the number of Veerashaivas in those days in the countries ruled by the adherents of the Shaiva faith. Even now many Veerashaivas are found living in the kingdom of Nepal. In ancient times Kashmir was full of Veerashaivas. Even now there exists, in that country, a class of people who go by the name of 'Jangamas'. But they are not now wearing Lingas over their bodies. It is not known when they gave up the wearing of Lingas. Kashmir was once the home of the Shaiva faith. The celebrated 'Māheshwaras' such as Vasugupta, Mammaṭa, Kaiyaṭa, Kallaṭa and Rudraṭa were born and flourished in this country. Many of their works dealing with the Shaiva cult are being published by the present ruler of Kashmir. Already most of them are available to the public. Thus if we dive deep into the records of the past it becomes very clear that formerly Shaivism

had a great vogue in India and that it was mainly due to the propagation of Shivabhakti by the famous Panchāchāryas.

We can as well assert that the sphere of work of these Āchāryas in spreading the cult of Shaivaism had extended even to the continents of **Europe, Africa and America**. Some of the Shaiva temples that are to be found here and there in Western countries go to prove that even centuries before Christ, Shaiva religion was in existence there. Some may doubt and say—how could there be Shaiva temples in the far-off West? Here is one witness whose testimony cannot easily be brushed aside. In the preface to his book entitled “Shivanirmālyaratnākara” Babu Bechusimha, a native of Benares and an ardent Kshatriya of saivite persuasion quotes from **Louis**, an eminent French writer, as to the still visible signs of the Shaiva faith in foreign countries. It is as follows:—At **Memphis**, a place of pilgrimage in Egypt, there is an image of Parameshwara, mounted on Nandi or the sacred bull and bearing the trident and the snake and clothed in tiger's skin. The people worship it with leaves resembling

those of the **bilva** tree and sprinkle milk over it. That image is made of black granite and is called **Osiris**, while the bull is called **Apis**. **Babylon** in Mesopotamia, has got a Shivalinga which is of a height of 16 ft. Such a Linga cannot be found in any other part of the world. The city of **Hedrapolis** contains a Shiva temple where there is a Shivalinga of a height of 8 ft. Even at **Mecca**, the pilgrim-centre of the Muslim world, there is a Shivalinga called **Macceshwara**. At the same place there is a Shivalinga, in a well called 'Jum-jum.' The people worship it with date-palm leaves. There are to be seen many old Shivalingas and images of **Vighneshwara** (God of success), in **Brazil**, in South America. **Corinth** has got a temple of **Parvati** (the Consort of Shiva). Even to this day the Roman Catholics of **Italy** worship Shivalingas. An image of Shivalinga exists at **Glasgow** in **Scotland**. It has a golden covering and is being worshipped by Scotchmen with great devotion. There is a Shivalinga called **Aetis** in the **Frisian** country. The city of **Niniveh**, in Mesopotamia has got a big Shivalinga known as **Aesheer**. Many Shivalingas are to

be seen in such places as Afridistan, Chitral, Kabul, Balkh, and Bokhara. There the people call them by the name of either Panchasher (पंचशेर) or Panchaveer (पंचवीर). If we closely consider these things, wonderful though they seem to be, we can assert confidently that, in by-gone ages, the Shaiva cult had spread throughout the world and its guiding-stars must have been the great Panchāchāryas and none else.

तस्मात्तस्माच्च गिरिजे पञ्चाननसमुद्भवाः ।

मदादिसर्वलोकानां जगद्गुरुचरोत्तमाः ॥

So says Parameshwara to Pārvati in *Suprabodhāgama*:—"Oh, Pārvati, these Holy Beings who are born out of my five faces are the great Jagadgurus (world-teachers) for all the fourteen worlds including my own." The births of these Āchāryas occurred in all the four consecutive yugās, and in each period of their lives they promulgated and taught Shivasiddhānta or the doctrine of Shaivism. It is not possible for any body to find out the exact time of these great teachers; because ancient treatises such as *Pāshupatatantra* proclaim that even Divinities such as Vishṇu

and Brahma had been initiated with 'Lingadhāraṇa' (the conferring of Linga that is to be tied on the body and worshipped by followers of the Shaiva faith) and 'Panchākshara Mantrapadesha' the teaching of the five lettered formula 'Na-mah-si-vā-ya' by these Āchāryas. And so their time will coincide with that of such Divinities as Viṣṇu and Brahma. That these Āchāryas have established on earth the famous Moksha-giving ritual of Lingadhāraṇa is thus known to all. Lingadhāraṇa is mentioned even in the Vedās and Āgamas. Hence we can confidently say that the time of the Panchāchāryas, the protagonists of Lingadhāraṇa must be prior to that of the Vedās. These holy men were not born like other religious teachers from the wombs of earthly mothers. The Shivāgamas loudly proclaim that these Āchāryas originated from the faces of the celestial Lingas. Sri Jagadguru Reṇukāchārya was born out of the Linga of Someshwara at Kollipāki; Sri Jagadguru Dārukāchārya sprang up from the Linga of Vatavruksha Siddheshwara; Sri Jagadguru Ekorāmārādhyā originated from the Linga of Rāmanātha at Drākshārāma-

kshetra ; Sri Jagadguru Panditārādhyā emerged from the Linga of Mallikārjuna at Srishaila ; and Sri Jagadguru Vishwārādhyā came out of the Linga of Vishwanātha at Kāshi. Then, under their extraordinary auspices, these Āchāryas established the Veerashaiva religion throughout the length and breadth of India and also set up five pontifical thrones for the preservation of the tenets of their faith. These five pontifical thrones have survived to this day ; and their seats are to be found respectively at Bālehonnur (Rambhāpuri), in the Kadur District in Mysore State, at Ujjain in the Bellary District in Madras Presidency, at Himavatkedār in the Himālayas, at Srishaila in the Kurnool District in Madras Presidency, and at Kāshi (Benares) in U.P. As in ancient times the country of India was everywhere inhabited by the Veerashaivas, these Āchāryas set up Dharma-peethas or religious thrones at important places, in order to minister to the various needs, religious, educational or otherwise of their disciples. If we look into the present condition, most of the Veerashaivas are living in Karnāṭaka, while some are sprinkled in



EMANATION
OF
SRI JAGADGURU PANCHACHARYAS



Mahārāṣṭra, Andhra, Tamil Nadu, Malabar and some Deccan States. Nowadays we see no Veerashaiva inhabitants at Kāshi or in the Himālayan regions. It is wrong to infer from this that the case was similar even in days of old. The former Āchāryas could and would have established their pontifical thrones only at such places where their disciples abounded. Hence the Peethas (seats of spiritual heads) at Kashi and Kedar testify to the fact that, once there must have been numerous Veerashaivas living in and around these places; for otherwise there was no necessity for the Āchāryas to found their Maths in such far-off places. That, in ancient times, there were many Veerashaivas living in Nepal, Kashmir and Bengal is proved by some authentic records. This sacred religion which was dominant throughout the country, in former times, began to decline in later days, on account of the persecution of the Kings of other faiths. At present, I regret to say, it is in the most deplorable condition. Many ancient treatises say that Divinities such as Hari, Brahma, Indra, Lakshmi and Saraswati had been wearing Lingas. How

great this religion must have been, in ancient times, is thus beyond the power of description.

The world-famous sage **Vyasa** manifested his devotion to Shiva by setting up a Linga called "**Vyaseshwara**" after his own name. Having become a disciple of **Ghantakarna Shiva-charya**, he taught the people the significance of Lingadhāraṇa in various ways. So says he in *Lingapurāṇa* :

विष्णुब्रम्हादयो देवा मुनयो गौतमादयः ।

धारयन्ति सदा लिङ्गमुत्तमाङ्गे विशेषतः ॥

i. e. Divinities such as Vishṇu and Brahma and sages such as Gautama, wear Lingas over their heads always.

If we closely examine the ancient images of gods that are to be found in India, we can see that each of them bears the sign of Lingadhāraṇa either in the hand or over the head or upon the neck. It is well-known that the images of Vishṇu called **Vithoba** and **Bhagavanta** respectively in the towns of Pandharpur and Barsi in the Sholapur District, wear Lingas over their heads and also that the image of **Narasimha** in Narasimha-

devara Gudda in the Bellary district wears a Linga on the hand.

लक्ष्म्यादिशक्तयस्सर्वाः शिवभावविभाविताः ।

धारयन्त्यलिकाग्रेषु शिवलिंगमहर्निशम् ॥

This couplet occurs in *Siddhānta Shikhāmani*. And so it is evident that even **Shaktis** (feminine deities) such as **Lakshmi** and others wear **Lingas**. This is proved by the fact that the images of **Mahalakshmi** at the celebrated **Shaktipeetha** of **Kolhapur**, of **Sharadadevi** in **Kashmir**, of **Bhavani** at **Tuljapur**, of **Kamakshi** at **Kānchi**, and of **Vishalakshi** at **Kāshi** wear **Lingas** over their heads. Hence it is clear to every one that, from the statements of ancient books as verified by the visible symbols of the images all the world over, that **Lingadhāraṇa** (wearing of the **Linga**) had an honoured place even among the greater and lesser **Divinities**. It is also very well explained in treatises such as the *Pāshupatatantra*, *Kāshikhanda*, *Srishailakhanda* and the like, that the great sages such as **Agastya**, **Gautama**, **Doorwasa**, **Dadheechi**, **Sananda**, **Vyasa**, **Kashyapa**, **Upamanyu**, **Harakantha** and so many others who are well-known for their glorious penance,

august wisdom, divine might and ascetic splendour, learned at the feet of Sri Jagadguru Panchāchāryas who initiated them with Lingadhāraṇa, conferred upon them the supreme knowledge of "Lingāngasāmarasya,"* and, thereby, guided them to Moksha or Eternal Salvation. The world-famous **Agastya** who drank the waters of the seven seas in one draught, who turned by his curse the great Emperor Nahusha into a snake, who burnt to ashes the Rākshasa (giant) named Vātāpi by the fire in his stomach, and who made the Vindhya mountain fall prostrate before him; the far-famed **Doorwasa** who made all the wealth of Indra sink into the sea and who proclaimed Parameshwara as Neelakanṭha (or the black-necked god) when the latter drank the deadly poison that had come out from the sea when it was churned by the Devas (gods) and Asuras (demons); the most famous Vyāsa who is well-known as the author of the

* 'Linga' means 'Parabrahma' or the Supreme Being identified with Shiva; 'anga' means the individual soul; 'sāmarasya' means union. Hence 'Lingāngasāmarasya' means union of the soul with God or the Supreme Self.

Eighteen Purāṇas and Brahmasūtras; and the renowned Sānanda who led, by means of Shivapanchākshari Japa, (the prayerful muttering of the five syllable mantra of Shiva) all the sufferers in hell into Shivaloka (the abode of Shiva) and thus conferred upon them eternal bliss; the celebrated Gautama who is known to the world as the author of Nyāyashāstra (Science of Logic) and the great Dadheechi who shines by his crowning act of self-immolation—were all Lingadhāris (wearers of Linga over their bodies). It is unnecessary then to expatiate in detail on the sanctity of Lingadhāraṇa and the greatness of Sri Panchāchāryas who established the same on earth. It is also known from many treatises that besides these rishis or sages, Emperors such as Nala, Kakutstha, Puroorava and others were Lingadhāris. Many stone and copper-plate inscriptions bear witness to the fact that, even four or five thousand years ago, several Kings in India had been initiated with Lingadhāraṇa. Let us now examine some of the extant inscriptions as to the antiquity of the Shaiva religion.

King Janamejaya, who flourished 5,500 years ago, had given a grant to Swāmi Anandalingajangama, the then Jagadguru of the pontifical throne of Himavatkedār. The gist of the inscription mentioning this grant is as follows:— I, Sreeman Mahārajādhirāja Janamejaya Bhoopāla, King of Hastināvati, and preserver of the four Varnāsramas, make on this Monday, the Amavāsya day of the lunar month Mārgaseersha, in the cyclic year **Plavanga** corresponding to the **89th Year** of the **Yudhishtira Era**, grant of the land lying between the rivers, Mandākini, Ksheeragangā, Madhugangā, Swargadwāragangā, and the confluence of the Saraswati and Mandākini, for the purpose of worship of the God Kedārnāth, through Sri Gnānalinga Jangama, the resident of Sri Kedār Kshetra and the disciple of Sri Goswāmy Ānandalinga Jangama, the Spiritual head of the Okhi Math, in order to procure for my parents the eternal bliss of living in the abode of Shiva. I make over this field, Kedārksheṭra, with all the rights of control over it, in the presence of Sri Kedāreswara (The God Kedārnath) on this occasion of the Solar Eclipse; and I bequeath the same to



SIMHASANA MATH of His Holiness Sri Jagadguru Ekoramaradhya
(in the Himalayas)

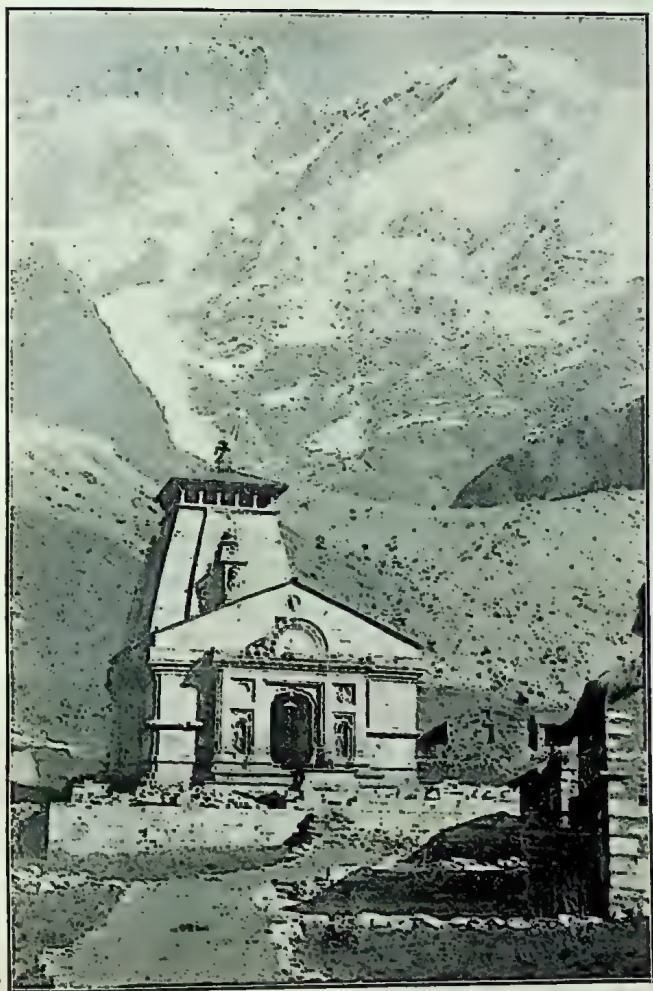


you (Ānandalinga Jangama Swāmi) with all the additional ceremonies of the giving of gold and pouring of water. Let the sun, the moon, the air, the fire, the sky, the earth, the water, man, Yama, day and night, morning and evening, and righteousness be witnesses to this, my donation. May it happen that those who misappropriate this gift of mine will be born again and again as worms on earth for sixty thousand years.

Tradition says that King Janamejaya lived in India at the end of Dwāparayuga. As it is said in the inscription that the grant was made in the cyclic year of Plavanga in the year 89, Yudhiṣṭhira Era, the inscription must be as old as over five thousand years. And also the study of this inscription will go a long way in testifying to the greatness of the head of this pontifical thorne of Himavat-kedar. Till lately, all the land assigned by King Janamejaya had belonged to the Kedār Peetha. It comprised about a thousand villages over which the Swāmis of Kedār Peetha had full control for the last 5,000 years. But about 50 or 60 years ago *i.e.*, at the time of Ganeshalinga Jangamaswami, the

British Government took away most of the villages. Now only 141 Villages have been left in the possession of this Math. The Temple of Sri Kedaranath, which is serving as a glorious landmark on the Himālayas, and is considered the most supreme among the Dwādasha (twelve) Jyotirlingas has been under the control of this Math from time immemorial up to the present day. It is no exaggeration to say that this Peetha is second to none in the whole of India in being highly honoured by Kings and Potentates. The King of Tehri in the Himālayan region is the disciple of this Peetha. Thirteen Kings of Northern India, including the Maharajas of Kashmir and Nepal and the Maharana of Udaipur, send their offerings to this Peetha every year. The King Emperor has bestowed; upon the Swāmi of this Math, the right of carrying any number of guns, revolvers and swords and also the honours of the cross-palanquin (addapallakki) Panchakalasha and other honours numbering 72 in all.

There are many old inscriptions in the Math of the pontifical throne of Kāshi



THE TEMPLE OF SRI KEDARANATH
(in the Himalayas)



(Benares). The most important among them is the one given by the King Jayanandadeva. This King lived in the 6th century A.D. He has made a grant of land to Sri Mallikarjuna Shivayogi, the head of Sri Jagadguru Vishwārādhy Peetha, as pasture for the cows of the Math. This very land is known as 'Jangamapur.' It is said in the inscription that the grant was made on the 11th Devotthana day of the bright half of the month Kartik in the Vikramarka Samvat, 631. In other words, it is 1355 years since the inscription was written. A branch-math of the Kāshi Peetha, which is in the Kingdom of Nepal still goes by the name of Jangamawādi Math. From very early times this Math is being patronised by the Kings of Nepal. Vishwamalla, a former King of Nepal has made an assignment of land to the said Jangamawadi Math. The stone inscription recording the grant begins with the stanza,

श्रीविश्वमल्लनृपतेर्गंगादेवी सुतौ सुषुवे ।

द्वैलोक्यमल्लभूपत्निभुवनमल्लश्च भूपालौ ॥

and then gives the genealogy of the King and also the description of his valour. Then follows the two stanzas given below:—

शैवप्रीतिमिमांश दैववशतो नष्टां पुनः सृष्टवान्
 सृष्टांचापि शिवार्पितां प्रतिदधे शैवागमाचारतः ॥
 शैवाचारकृतः शिवागमविधेः शैवाः शिवालंबनाः
 किं वा संति न संति हंत जगति प्रख्यातसत्कीर्तये ।
 किंतु क्षांतिविवेकक्षांतिपरमानंदैकवीरप्रभु
 वेदं श्रीयुतमल्लिकार्जुनयतिः शैवंच तत्त्वं परम् ॥

Putting the same in simple prose,—
 King Vishwamalla had a wife by name Gangadevi
 and two sons called Trailokyamalla and Tribhu-
 vanamalla. The ancestors of this king were,
 from very early times, staunch devotees of
 Shiva. It so happened that the king Vishwa-
 malla grew quite averse to the Shaiva faith.
 Mallikarjuna Mahaswami exerted his influence
 over the King and made him again a true
 devotee of Shiva. The said Swāmi was well-
 known for his sterling qualities of Serenity
 (Shānti), Endurance (Dānti), Discretion
 (Viveka), and Asceticism (Vairāgya). Besides
 many such Sanskrit verses, this inscription
 contains some other accounts written in the
 Nepali language. Jayarudra Malladeva, the
 founder of the dynasty to which Vishwamalla
 belongs has given many gifts to this Jangama-

wadi Math. A stone inscription, dated the 8th day of the bright half of the month Jyeshtha in Vikramarka Samvat 692, records a grant of land (about 200 mooree bhoola) made to this Math. 1294 years have gone by since it was written, and it is still to be seen in the village of Bhatgaon in Nepal. The study of these inscriptions makes it evident that many of the ancient kings were the adherents of the Shaiva faith and as such were the avowed disciples of the Āchāryas of the Shaiva pontifical thrones. Not only Hindu Kings but also Moghul Emperors such as Babar, Akbar, Humayun and Aurangzeb have shown their regard to the Peethāchāryas (pontiffs) and made some assignments to the Kashipeetha. Once, Aurangzeb, the arch enemy of Hinduism started with the set purpose of destroying the Kāshi peetha. His army could do nothing against the hated Math and the Emperor, stricken with sorrow, came down from the high pedestal of his pride and offered gifts to the holy peetha. The inscription with regard to his grant has been signed in Urdu by Aurangzeb. It may be rendered into English as follows :—

"As soon as I (Aurangzeb) went to the Jangamawadi Math, the form of its Deity was visible to me in all its terrific aspects. The Deity was as black as the clouds of destruction and had eyes as red as the fire of the deluge. It had over its head rough curly hair resembling that of the sheep. It was little in size but yet it stood from earth to Heaven. Terror-struck by this, I make my obeisance and offer this much in pious devotion."

The antiquity of the first and foremost of the five pontifical thrones has thus been established by the study of the inscriptions that we have come across until now. Many ancient inscriptions are found with regard to the branch-maths also of these seats of religious hierarchy. The late Mr. Rice, the well-known archaeologist, includes in his book '*The Mysore Inscriptions*' some of the inscriptions found at Belagami, a village in Shikarpur Taluk in the Shimoga District. We get an inkling of the following facts from these inscriptions:— There were at Belagami five Maths known as (1) *Hire Math* (2) *Panchalingana Math* (3) *Tripurāntaka Math* (4) *Vāmashakti Math* and (5) *Kodiya Math*. (1) Mooligamadhukeshwara Pandita (2) Sarveshwara Panditadeva and (3) Gnanashaktideva were the respective spiritual heads of the first three Maths, in 1054 A. D. Further, in

1112 A. D., the same Maths had **Shantashiva Pandita**, **Shakti Pandita** and **Kriyashakti Pandita** as their respective spiritual heads. There were **Māheshwaras** named **Someshwarayya** and **Vidyabharanayya** in the 4th **Vāmashakti Math**, and a **Swāmi** named **Srikanthashivayogi** in the 5th **Kodiya Math**. in the year 1129 A. D. **Swāmi Sreekanthashivayogi** had a profound knowledge of the **Vedas**; he was an adept in **Logic (Tarkashāstra)** and was well-known for his deep meditation, austere penance and the qualities of head and heart. He had a disciple by name **Someshwarayya** who was proficient in **Yama, Niyama** etc., of the **Yogashāstra**. **Someshwarayya** had a disciple called **Mallikarjunacharya**. It is the latter who caused this inscription to be written in honour of his **Guru**. These names make it evident that there were, in ancient times, many scholars among the priestly hierarchy.

Let us now turn to the 11th Report of the *Bombay Branch of the Royal Asiatic Society* published in the year 1875 A.D. Many copperplate inscriptions written in **Kannada** characters are mentioned in that report in

PP. 227-277. One of these gives an account of **Chavundaraya** and his wife **Mahadevi** and also makes mention of **Permadi** a King of **Sindhu** Dynasty. The epithet of "ಶಿವಾಗಮಸ ಮಾಕರ್ಣನ ಕರ್ಣಪೂರರುಂ" (*i.e.*, those who have the hearing of the **Shivāgamas** as ornaments for their ears) is applied to these people in the said inscription. In the same, there is to be found an explanation of a grant of **Lingamudrāṅkita** land (*i.e.*, the land with boundary stones bearing the emblems of the **Linga**) made to the **Māheshwara, Neelakantha Panditadeva**. The words,

ಸರ್ವಸಮಸ್ಯವಾಗಿ ಬಿಟ್ಟ ಭೂಮಿಯಸ್ಥಲಂ | ಮುದಮೊ
ಳಲದಾರಿಯಂ ಬಡಗಣವಯವಲದಿಂ | ತೆಂಕಣವಾಸಿ ಗಾವುಂ
ಡನಬಳದಿಂ | ಉತ್ತರಮೂವತ್ತಾರಕ್ಕೆ ಲಿಂಗಮುಂ ತಪೋಧ
ನರುಂ ಕವಿತೆಯುಂ ಬೆರಸುನಾಡಿ ||

occur before what is written about the grant made to **Neelakantha Panditadeva**. The inscription also tells us that the King **Permadi** who made this grant reigned in the year **950 A. D.** The 4th inscription contains the sentence,—

ಭಸ್ಮೋದ್ಧೃತಿಗಾತ್ರರುಂ, ಕೌಪೀನಾಜಿನರುಂ, ರುದ್ರಾಕ್ಷ
ಮಾಲಾಧಾರರುಂ | ವಾತುಲಾಗಮಸಮಯಸಮುದ್ಧಾರರುಂ,
ಜಂಗಮಲಿಂಗಾವತಾರರುಂ ||

and records a grant of land to the scholar-priest, Sarveshwara. Similar inscriptions pertaining to the Shaiva Maths are to be found at various places. In ancient times, the heads of the Shaiva hierarchy commanded the homage of Kings and Emperors and used to get grants and assignments as devotional gifts. But now the Maths of this priestly order are suffering from the ravages of time. The chief cause of the decline is to be traced to the priests themselves. The Maṭhādhipatis (spiritual heads of the monasteries) must study the ancient writings to keep up their dignity and position. But they are not doing it. They have been the victims of their whims and fancies. They have lost the confidence of their disciples and Gurubhakti (devotion to Guru or Spiritual Guide) is well-nigh destroyed in the minds of the latter. It is my earnest wish that they would become proficient in the lore of their ancient religion and earn great glory like their predecessors.

by working for the weal of the great mass of disciples.

The antiquity of this religion has thus been established by the grounds above mentioned. Many scholars of this religion have written great many treatises. It is strange that neither the followers of this religion nor others know anything at all of those treatises. Let me tell you briefly what they are all about. The Panchāchāryas or the five Āchāryas founded the Veerashaiva religion on earth and also wrote *Bhāshyas* or *Commentaries* on the *Shivasootra*, the *Brahmasootra*, the *Upanishads* etc. These *Bhāshyas* are known as *Reṇukabhāshya*, *Dārukabhāshya*, *Adhikaraṇabhāshya*, *Panditabhāshya* and *Vishwārādhyabhāshya*. Although these Āchāryas have written so many *Bhāshyas*, it is regrettable that we do not possess even one of them. But they are not within our reach. We might at least derive some satisfaction in knowing that they are to be found in certain libraries. The Ārādhyā Brahmins of Āndhra Desha have many of these *Bhāshyas*. It is known from the library list of one Mr. Mārkan-deya Shāstri, a native of Secunderabad, that

he has got two books called *Reṇukabhāshya* and *Dāruka Digvijaya*. It is also said that there is a copy of *Reṇukabhāshya* at a library in Berlin, the capital of Germany. The moment these Bhāshyas fall into the hands of our people our religion will have earned its good fortune. *Srikarabhāshya* written by Shripatipandita is at present available. Shripatipandita has borrowed some of the views of the *Adhikaraṇabhāshya* of Ekorāmashivāchārya and inserted the same in his own Bhāshya. Another scholar, Vrushabha Panditaradhya by name, has written Bhāshyas on the *Sikshāvalli*, *Ānandavalli* and *Bhruguvalli*, parts of the *Taittiriya Upanishad*. In the very beginning of his commentary on these Upanishads he prays for the benediction of Vyasa, the author of the Brahmasootras and of Panditaradhya who wrote Bhāshyas on these Sootras, and of Doorwasa who wrote Vruttis on the same. That benedictory verse runs thus,—

वेदव्यासं सूत्रकारं दूर्वासं वृत्तिकारकम् ।

भाष्यकृतपंडिताराध्यं प्रपद्ये पाशमुक्तये ॥

It becomes evident from all this that the Bhāshyas of Panditārādhyā is the best of the lot. The same Vrushabhapanditārādhyā has also written another commentary called the *Mahānārāyanopaniṣat Shāivabhāṣhyā*. He quotes as authoritative the views of the *Bhāṣhyā* of Vishwarādhyā. It is put thus,—

उद्भटाराध्यवेमनाराध्य विश्वाराध्यादयस्तु । अस्या
मुपनिषदि दहरोपासनाविषये नारायणस्योपासकत्व
शिवास्योपास्यत्वनिर्णये सहस्रशीर्षानुवाकगत 'नारायण
परंब्रह्म तत्त्वं नारायणःपरः' इत्यादिवचनानि विरुध्ये
रन्निति मा शंकिष्ठाः ।.....पांचरात्रादयः तद्भावभावना
पन्नस्य नारायणस्यानितरसाधारण हृदयांतर्वर्तिज्योति
लिंगानुसंधानसामर्थ्यालिंगेन मुक्तःशिवसमोभवेदिति
न्यायाच्च तथांतरितियोजितुं शक्यमिति प्रोच्युः ॥

Besides these great Āchāryas their disciples such as Agastya and others, have written the best treatises in support of the doctrine of Veerashaivism. Srikarabhāshya says that the sage Agastya who had obtained the knowledge of Shivasiddhānta from Sri Reṇukāchārya, has written *Vruttis* on the Brahmasūtras, in favour of the tenets of the

Veerashaiva faith. Sripatipandita, the author of Srikarabhāshya, writes thus at the beginning of his book :—

अगस्त्यमुनिचंद्रेण कृतां वैय्यासिकीं शुभां ।

सूत्रवृत्तिं समालोक्य कृतं भाष्यं शिवंकरम् ॥

That is, he asserts that his Bhāshya depends upon the Brahmasootra Vrutti of Agastya. This Sootra Vrutti of Agastya has been published at present at Kumbhakonam. The Vrutti written by Doorwāsa who had learnt Shivasiddhānta from Sri Vishwakarma Shivāchārya is nowhere yet to be found. There is room to guess that the Vrutti of this famous sage must have had great intrinsic merits. It is also said in some treatises that besides his *Sootra Vrutti*s, Doorwāsa has written Bhāshyas on all the Upanishads.

सदसदनुग्रहनिग्रहविग्रहो भगवान् ।

सर्वासामुपनिषदां दुर्वासा जयति देशिकः प्रथमः ॥

Such is the style in which many ancient poets praise this great Rishi (Doorwāsa). Then it is clear that his commentaries on the Upanishads are older than those of others. The far-famed *Upamanyu Shivāchārya* has

written a Vrutti from the standpoint of the *Shivādwaita* doctrine upon the fourteen Sootras—"अ-इ-उण् *etc.*," that are said to have been born from the hand-drum (damaruga) of the Supreme Lord (Parameshwara).

He writes thus in the beginning of his Vrutti or Exposition:—

नृत्तावसाने नटराजराजो
ननाद दृक्कां नवपंचवारम् ।
उद्धर्तुकामः सनकादिसिद्धा
नेतद्विमर्शं शिवसूत्रजालम् ॥

Hence it is plain that these fourteen Sootras (or 'threads' on which are strung as many as possible of the gems of knowledge) teach only the doctrine of *Shivādwaita* and they have issued from Shiva's drum in order to save sages such as Sanaka and the like. *Nandikeshwara Shivāchārya* has written an eloquent commentary on the *Shivādwaita* Vrutti of Upamanyu Shivāchārya. This commentary is known as "*Nandikeshwara Kāshika*." This treatise has already been published by some non-Veerashaiva Pandits of Kāshi (Benares) 60 or 70 years ago.

Though small it is deemed to be of immense value. There were also many other well-known Veerashaiva scholars. Some of them took part in disputes with men of other faiths and others wrote great many valuable treatises. Books such as *Shankara Vijaya* and the like say that two Pandits, *Paramatakālānala Shivāchārya* and *Paravādibhayankara Shivāchārya* held controversies with Sri Shankarāchārya. It is well-known that *Neelakantha Shivāchārya* and *Bhavadeva Shivāchārya* have written commentaries on Brahmasootras. *Kālahasti Shivāchārya* has written a Bhāshya on Dashopanishads or the ten Upanishads, in support of the ritual of Lingadhāraṇa. *Shaivaparibhāshā* is the title of a book from the pen *Shivāgrayogi Shivāchārya*. This book is to be found at the Oriental Libraries of Madras and Mysore. Such a sacred body of works has no-where yet been published. If all these books mentioned above were to be available, the glory of the Veerashaiva religion would know no bounds.

I turn now to the various Lilas or miracles accomplished by these five great Āchāryas in the course of their career on

earth. As a rule, the followers of every Vedic religion know the histories of the founders of their respective faiths and show much veneration to the memories of those great men. But those who are born Veerashaivas betray callous ignorance of the nature of the lives and works of their Āchāryas. How will these people be able to know the greatness of their Gurus? The founder-teachers of our religion have done not one or two, but hundreds of wonderful deeds. Sri Renukāchārya taught *Veerashaiva Siddhānta* to the world famous sage Agastya and made him his disciple. At one time he went to Lanka, the capital of the great Emperor Vibheeshana who was reputed to have been an immortal and a staunch devotee of Shiva. There he was pleased with the piety of the Emperor, and, in fulfilment of a rigid vow which the latter had made, he assisted in consecrating simultaneously three crores of Shivalingas, by taking upon himself the shapes of three crores of Gurus. He taught Shivasiddhānta to Vibheeshana and made him his disciple. He conferred a sword upon the famous Vikrama, the King of Ujjain,

who is known to this day as the Shakapurusha or the Epoch-maker; he taught him Shivasiddhanta and made him his disciple. Again acceding to the request of **Sri Shankaracharya**, he presented to him the famous **Linga of Chandramouleeshwara**. He brought peace and happiness to the world by reducing to ashes the most wicked demons, the **Yaksha** couples, by means of the fiery-eye of his forehead. He humbled **Goraksha**, the King of Kolhapur and a most despicable tyrant, initiated him with Shivasiddhānta and made him his disciple. He caused the quivering head of the Vishṇu image of Kānchi known as **Varadaraja** to keep steady. This brought him another disciple in the person of **Chola**, the King of Kānchi, who was formerly a staunch devotee of Vishṇu. In order to test the liberality of the **Emperor**, **Neelagala** whose sway extended over the whole of India, he assumed the shapes of crores of Pramathas, and approached him and claimed hospitality; but the Emperor, being unable to satisfy so many people at once, threw himself into the holy fire. Being pleased with this culminating act of self-devotion, **Reṇuka** taught Shivasiddhānta to **Neelagala**.

and thereby procured him and his wife eternal bliss. By order of the Supreme Lord (Parameshwara) he remained on earth for about 1400 years. At last, having entrusted his power to **Rudramuni Shivacharya** whom he had caused to come out with a halo of glory, from the womb of the ground floor of the temple of **Ekāmreshwara**, at **Kānchi**, he disappeared into the **Someshwara Linga** of **Kollipāki** from which he had formerly sprung up.

Sri Darukacharya taught **Shivasiddhānta** to the great sage **Dadheechi** and made him his disciple. He put down the pride of the **Mahamaya** of **Kolhapur** and thus saved the world from her ruinous molestations. He tested the piety of the King **Devanandana** and, being pleased with the devotion shown by him, taught him **Shivasiddhānta** and thereby enabled him to attain beatitude. Having worked such miracles, he appointed **Mallikarjuna Shivayogi** as his successor and was absorbed into the **Linga** of **Vatavruksha Siddheshwara** from which formerly he had his being.

Sri Ghantakarna Shivacharya taught Shivasiddhānta to the far-famed rishi **Vyasa** and made him his disciple. He turned the great Emperor **Gautamendra** into an ardent devotee of Shiva and thus guided him to moksha. After performing many other such miracles, he sank, in live form, into the Linga of **Rāmanātha** from which he had originated.

Sri Panditaradhya taught Shivasiddhānta to the celebrated sage **Sananda** and made him his disciple. He exerted his influence far and wide and made many Kings and Emperors his disciples. He was the Guru of eighteen successive dynasties. At last he disappeared into the Linga of **Mallikārjuna** from which he had taken his shape.

Sri Vishwaradhya taught Shivasiddhānta to **Doorwasa** and made him his disciple. He won the homage of the Kings of Nepal, Kashmir and other countries and also initiated them into the secret of Shivasiddhānta. At last he disappeared into the Linga of **Vishwanātha** from which he had sprung up.

In conclusion, gentlemen, I am sorry to tell you that the Veerashaivas of to-day are lacking in interest with regard to the activities

of the founders of their religion. It is my earnest desire that all of you should understand the lives and teachings of these revered teachers.

The birth-days of Sri Jagadgurus Reṇukāchārya, Ekorāmārādhya and Darukāchārya fall respectively on (1) *Phālgun Shuddha 13*, (2) *Vaishākha Shuddha 3*, and (3) *Vaishākha Shuddha 5*; and those of Jagadgurus Vishwārādhya and Panditārādhya fall on the *Mahāshivaratri* day, in the Lunar Calendar. May I hope that you, as true Veerashaivas, will celebrate the birthdays of these Āchāryas on the days specified, on a grand scale, and thus obtain ever-lasting bliss and happiness.

शिवंभूयात्.



॥ श्री जगद्गुरु पंचाचार्याः प्रसीदन्तु ॥

II

THE SECOND SPEECH

DELIVERED BY

PANDIT SRI KASHINATHA SHASTRI

BRUHANMATHADHYAKSHA OF NAGANUR,

ON THE OCCASION OF

THE BIRTHDAY ANNIVERSARY OF

SRI JAGADGURU DĀRUKĀCHĀRYA

CELEBRATED IN

THE CAPITAL OF MYSORE, ON THE 13th MAY, 1929.



पंचाननतनूद्भूतान् पंचाक्षरमनूपमान् ।

पंचसूत्रकृतो वन्दे पंचाचार्यान् जगद्गुरुन् ॥

GENTLEMEN,

The Birthday Anniversary of Sri Jagadguru Dārukāchārya, one of the founders of the Veerashaiva religion, was celebrated under your devoted care, in this very place, on the last Panchami day of the bright half of the lunar month Vaishākha, in the cyclic

year Vibhava (24th April, 1928). I am very glad to see you assembled here again, on this 5th day of the bright half of the lunar month Vaishākha, in the cyclic year Shukla, (13th May 1929) in order to celebrate the Birthday Anniversary of this Great Teacher and to understand the tenets of the Veerashaiva religion. I feel still more happy to see that this meeting is adorned not only by the Veerashaivas but also by the leading members of the Smārta, Vaishṇava and Srivaishṇava persuasions. According to the request of you all, I will speak to-day about the Veerashaiva religion and the supremacy of Shiva. I entreat you would attentively hear what I am going to set forth before you.

The Vedas, Āgamas and Upanishads were created by Sri Parameshwara, the Gracious Lord of the Universe, for the redemption of humanity. And, indeed, those who understand and follow the true tenets, inculcated in these holy books, will enjoy eternal bliss. The Hindu world attaches the utmost importance and sanctity to these treatises. The Shāstras or the Law-books have ordained that verily those who follow

the true tenets of the Vedas and Āgamas are called Hindus and that those who contravene them either in words or deeds cannot in the least claim to be under that category. The **Varnashrama Dharmas** or the duties of the four caste divisions, occupy a very important place in Hinduism. A great many ancient sages have written Smrutis, Purāṇas and Gitās which teach the Varṇāshramic principles. The institution of the Varṇāshramas has been going on unbrokenly down to this day, in the wake of the basic rules set up by the great sages. The Vaidikas are those who honour and follow the Varṇāshramic principles, the Avaidikas or non-Vaidikas are those who act in a way contrary to them;—so it is proclaimed by a great many treatises.

The Vedas and Āgamas are the authoritative scriptures for the Veerashaiva religion.

But yet some indiscriminating followers of this religion are apt to make themselves hoarse by saying overmuch that the Veerashaiva religion comes from very early times, and as such, has nothing to do with Varṇāshramic rules which are of recent origin. This is due to nothing but dire ignorance.

From time immemorial, there have flourished many teachers, scholars and saints, in the fold of the Veerashaiva religion; Varṇāshramic principles have been explained in detail in the various commentaries and such like treatises written by them. Sri Renukacharya, one of the founders of the Veerashaiva religion, says as follows on the occasion of his teaching Veerashaivasiddhānta (the doctrine of the Veerashaiva religion) to the world-famous sage, Agastya.

वर्णाश्रमादिधर्माणां व्यवस्था हि द्विधा मता ।
एका शिवेन निर्दिष्टा ब्रह्मणा कथिता परा ॥

He has thus taught that like the religion of the Brahmic school of philosophy, the religion of the Shaivite school of philosophy too, has got the four Varṇāshramas.

The great teacher again says as follows in *Siddhānta Shikhāmaṇi* while explaining Bhaktamārgakriyāsthala :—

स्वमार्गाचारनिरताः सजातीया द्विजास्तु ये ।
तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन ॥

i.e., the Dwijas or the twice-born of the first three Varṇas among the Veerashaivas must interdine only with the Dwijas of their

community and they must not do so with the Dwijas of other persuasions. It is clear from this that the rules of the Varṇāshrama Dharma have been firmly established by the founder of the Veerashaiva religion.

वर्णाश्रमसदाचाराः शिवेन कथिताः पुरा ।
 ये तानुल्लंघ्य वर्तन्ते शिवस्याज्ञापलापिनः ॥
 राजाज्ञाभंगकृन्तृणां यथा दंडो भविष्यति ।
 शिवाज्ञाभंगकृन्तृणां दंडो हि नरकस्तथा ॥

Writes the great-sage Vyāsa in the *Shankarasamhitā* of the *Skandapurāṇa*. He thus states clearly that the Varṇāshramas have been ordained by Shiva, and those who act contrary to those principles will be punished by being condemned to hell.

In the following stanza of "*Veerashaiva-dharmashiromani*."

शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते ।
 स चंडाल इति ज्ञेयः सर्वकर्मवहिष्कृतः ॥

It is said that those who go against the propriety of caste ordained by Shiva are chandālas or outcastes and are prohibited from observing the various religious duties.

In like manner, the duties of Varṇāshrama Dharma have been so clearly explained as to be intelligible even to small boys, in thousands of ancient books. It is hence sorrowful to see that some Avidikas or non-Vaidikas, professing the Veerashaiva religion cry themselves hoarse against the the Varṇāshramic creed itself. That there is no Varṇāshrama Dharma in the Veerashaiva religion is the view held by the converts to this religion. Non-veerashaivas ought not to give credit to what these converts say in their own interested manner. As in the case of the Srivaishṇava faith, in the Veerashiva faith too, the division into four Varṇas and stages is a feature that has come down from time immemorial. The tenets and traditions of Shrivaiṣṇavism and Veerashaivism are almost identical. Even as regards the doctrines and convention there is not the least difference between these two faiths. It is only in the mode of worship and certain ceremonial duties that we can see any dissimilarity with regard to these faiths. There is every reason to believe that Ramanujacharya copied the doctrines and ceremonies established by the

Panchacharyas in the earliest time, and that he applied them, however, in propagating his own religion.

On the whole, these two faiths closely resemble each other in certain respects. Thus the Panchāchāryas founded the *Shakti Vishiṣṭādvaita** (शक्तिविशिष्टाद्वैत) doctrine on the *Shivasootras* and *Brahmasootras*. Even so Rāmānujāchārya founded the *Vishiṣṭādvaita*† doctrine upon *Brahmasootras*. The Panchāchāryas taught *Shaktivaishiṣṭya* (शक्ति

* This is the name given to the doctrine of the Veerashaiva sect. There are two kinds of shaktis or powers namely the all-knowing Chit-shakti (चित्+शक्ति) of Shiva (the Supreme Being), and the little-knowing Achit-shakti (अचित्+शक्ति) of Jeeva (the Soul). Shiva and Jeeva (God and the Soul) possess these respective Shaktis. The identity of these two Shiva and Jeeva is Advaita. And so Shakti Vishishtādvaita means the identity of the shakti-possessing Shiva and Jeeva (God and the Soul). Shivādvaita is another name given to this Shakti Vishishtādvaita system of philosophy. It is known as Qualified or Modified Spiritual Monism in English.

† This system of Philosophy which is in vogue among the Shrivaishnavas, is called Spiritual Monism in English.

वैशिष्ट्य—possession of Shakti) in Brahma (the Supreme Being also called Shiva by the Shaivas); whereas Rāmānujāchārya taught *Jagadvaishiṣṭya* (जगद्वैशिष्ट्य—possession of Universe) in Brahma. The Panchāchāryas divide *Shakti* (शक्ति) into *Sthoola Chidachidātmaka* (स्थूल चिदचिदात्मक) and *Sookṣhma Chidachidātmaka* (सूक्ष्म चिदचिदात्मक), whereas Rāmānujāchārya divides *Jagat* (जगत्—the Universe) into *Sthoola Chidachidātmaka* and *Sookṣhma Chidachidātmaka*. Both the Panchāchāryas and Rāmānujāchārya claim to have *Vishiṣṭādvaita* as their doctrine. It differs only slightly in their respective applications. To the Panchāchāryas, *Shiva* is the Supreme Being; whereas to Rāmānujāchārya *Vishṇu* is the Supreme Being. The Panchāchāryas teach that this world consisting of both the animate and inanimate things is created by Shiva, but Rāmānujāchārya teaches it is created by Vishṇu. Both of them accept the reality of this world and hold the theory of *Adhyāsavāda* or *Mithyāvāda* (i.e.—the theory that this world is a *Māyā* or Illusion) as untenable. The Panchāchāryas teach the worship of *Shiva* and his consort *Pārvati* and

Rāmānujāchārya inculcates the worship of *Vishṇu* and His consort *Lakṣmi*. The Panchāchāryas ordain that every one ought to wear the *Iṣṭalinga* (i.e. the Linga representing Shiva as one's tutelary deity) always on the body; whereas Rāmānujāchārya prescribes that everyone ought to wear the *Shankha* and *Chakra* (the conch and the discus) which are the weapons of Vishṇu on the body and thus introduces the usage of getting the signs of Shankha and Chakra stamped with hot dies on the bodies of his disciples. The Panchāchāryas teach that their disciples should put the *Sacred Ash* (गोमयभस्म) on their bodies, in *three horizontal lines* (तिर्यक्त्रिपुंङ्गु), whereas Rāmānujāchārya teaches that his disciples should put the *Sacred Earth* (मृत्तिका) on their bodies in *three vertical lines* (ऊर्ध्वत्रिपुंङ्गु). The Panchāchāryas ask us to wear the *Rudrākṣha Beads* whereas Rāmānujāchārya prescribes the wearing of *Tulsi Beads*. The Panchāchāryas prescribe the *Bilva leaves*, and Rāmānujāchārya prescribes the *Tulsi leaves* in the worship of images. The Panchāchāryas teach that we should repeat *Shivapanchākṣhari* the five

syllabled mantra of Shiva) during the time of prayer ; whereas Rāmānujāchārya teaches that one should repeat *Nārāyanāṣṭākshari* (the eight-syllabled mantra of Vishṇu or Nārāyana) during the time of prayer. The Panchāchāryas ordain that every newly born child must be made to have relationship with Shiva by being subjected to the ritual of *Lingadhāraṇa*, *Panchākshari-mantropadesha* etc., whereas Rāmānujāchārya prescribes that the child should be initiated with *Sheeta-shankha-chakra-dhāraṇa* (i.e. the wearing on the body of the wet-marks of *Shankha* and *Chakra* made with water), and *Nārāyanāṣṭākshari-mantropadesha* etc. Both the Panchāchāryas and Rāmānujāchārya prescribe that the *Upanayana* and *Dcekṣhā* ceremonies should take place in the 8th year of the child. Even as the Pānchāchāryas taught the Dwijas *Ṣhadadhva-shuddhi-samskāra* (षडध्वशुद्धिसंस्कार) on the occasion of the ritual of *Shivadeekṣhā*, so did Rāmānujāchārya teach the Dwijas *Ṣhadadhva-shuddhi-samskāra* at the time of the ritual of *Vaishṇavadeekṣhā*. The Panchāchāryas teach that all people from the Brahmins down to the chandālas

(the lowborn out-castes) should have the distinguishing marks of *Lingadhāraṇa* and *Bhasma-rudrākṣha-dhāraṇa* etc., according to the mode of their castes, and that they should act up to the principles of *Varṇāshrama-Dharma*. And Rāmānujāchārya teaches that all people, from the Brahmins down to the chandālas should have the distinguishing marks of the *Shankha*, *Chakra* and *Oordhva-pundra* and that they must strictly adhere to *Varṇāshramic* principles. The Panchāchāryas call their religion *Veerashaiva* and Rāmānujāchārya calls his religion *Veeravaiṣṇava* or "*Srivaiṣṇava*." The Panchāchāryas teach that the *Shivāgamas* are the most authoritative books for their religion, whereas Rāmānujāchārya teaches that the *Pāṇcharātrāgamas* are the authoritative books for his religion. The Panchāchāryas ordain that widows should not remove the hair on their head, that they should have only one meal a day, that they should wear *Kāshāya-vastra* (ochre-coloured clothes) and that having lost their husbands they should consider Parameshwara as their husband and lord. Rāmānujāchārya teaches that widows must

not remove the hair on their head, that they should eat only once a day, that they should wear red clothes and that being bereft of their husbands, they should consider Nārāyaṇa as their husband and lord. Both the Panchāchāryas and Rāmānujācharya gave prominence to the relatives and descendents of the *Gurus* (गुरु). The Maṭhasthas (मठस्थ) or the Gurus who form the Brahmin Class among the Veerashaivas are called the *Ayyanavaru* (ಅಯ್ಯನವರು), while the Brahmins among the Srivaishṇava are called the "*Ayyangars*" (ಅಯ್ಯಂಗಾರ). And, therefore, it seems that even as the Panchāchāryas wanted to propagate *Shivabhakti* in the world, so also Rāmānujācharya wanted to propagate *Viṣṇubhakti* in the world, and that Rāmānujācharya founded his doctrine upon that of the Pānchāchāryas only changing it in its externals. Perhaps a doubt will arise as to whether Rāmānujācharya followed the doctrine of the Panchāchāryas or the Panchāchāryas followed the doctrine of Rāmānujācharya. To dispel such a doubt we will have to determine the dates of the respective Āchāryas. Let us proceed to do so now.

We know from the life-story of Rāmānujāchārya that he was born in 1017 A. D. Thus it is 912 years since he was born. If the Panchāchāryas had shaped their doctrine after that of Rāmānujāchārya, then it will have to be said, that the time of the Panchāchāryas, the founders of the most ancient religion, was about the 11th century or onwards. This is absurd. It is explicitly stated in the Shivāgamas that, at the very beginning of the world, the Panchāchāryas originated from the five faces of the God-head Parashiva; and that in the early periods of *Kruta*, *Tretā*, *Dwāpara* and *Kali* they were born on earth from out of the **Lingas** of **Someshvara**, **Siddheshvara**, **Ramanatha**, **Mallikarjuna** and **Vishvanatha** and that, each one of them established the doctrine of Veera-shaivism and thus obtained world-honoured positions.

Says Parashiva to Pārvati in *Swayambhuvāgama* about the origin of the Panchāchāryas,

प्रवक्ष्यामि भवितुंश्च श्रुणु तज्जननक्रमम् ।
 श्रीमद्रेवणसिद्धस्य कोल्लिपाकिपुरोत्तमे ।
 सोमेशलिङ्गाज्जननमावासः कदलीपुरे ॥

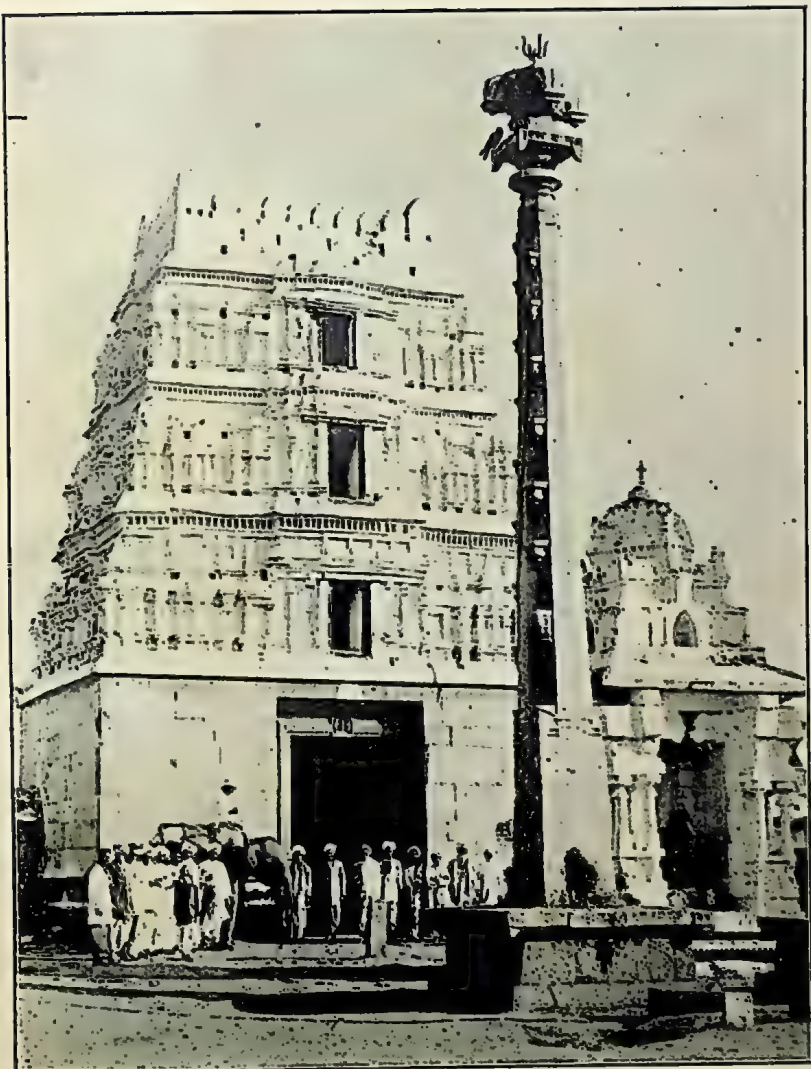
तद्वन्मरुलसिद्धस्य वटक्षेत्रे महत्तरे ।
 सिध्देशलिङ्गाज्जननं स्थानमुज्जयिनीपुरे ॥
 सुधाकुण्डाख्यसुक्षेत्रे मल्लिकार्जुनलिङ्गतः ।
 जननं पण्डितार्यस्य निवासः श्रीगिरौ शिवे ॥
 द्राक्षारामाख्यसुक्षेत्रे रामनाथाख्यलिङ्गतः ।
 एकोरामस्य जननमावासस्तु हिमालये ॥
 काश्यां विश्वेशलिङ्गाच्च विश्वाराध्यस्य संभवः ।
 स्थानं श्रीकाशिकाक्षेत्रे श्रुणु पार्वति सादरम् ॥
 एते युगचतुष्के तु पंचाराध्या यथाविधि ।
 मम लिङ्गमुखोद्भूता लोकविश्रुतकीर्तयः ॥

Thus Parashiva has taught us as to how these Āchāryas were born in all the four Yugas. The statements of many other Shivāgamas too go far to prove that these Āchāryas are eternal and beyond the bounds of time. These Āchāryas set up their five pontifical thrones at the five great pilgrimage centres of *Rambhāpuri*, *Ujjain*, *Himavatkedār*, *Srishaila* and *Kāshi* (Benares). These peethas or pontifical thrones had been honoured by Kings and Emperors from time immemorial and they have survived to this day in all their glory. Many ancient Kings out of piety and devotion had given grants and

endowments to these Peethas. The inscriptions recording these grants and endowments are still to be found in these Peethas. King Janamejaya who lived about 5000 years ago, had given a grant of land called Sree Kedarakshetra, lying between the rivers, Mandākini, Ksheeragangā, Madhugangā, Swargadwāragangā and the confluence of the Saraswati and Mandākini, to Anandalinga Jangamaswami, the then pontiff of the Peetha of Himavat-kedar. The inscription mentioning this says also that grant was made in the presence of Sri Kedāreshwara, on Monday, the Amāvāsyā day of the month of Mārgasheersha, in the cyclic year Plavanga in the 89th year of the Yudhishtira Era in order to obtain for his parents the bliss of living in the abode of Shiva. The same inscription is still preserved in the Kedārpeetha. Many such inscriptions are preserved in the Kāshipeetha also. Jayanandadeva, one of the ancient rulers of Kāshi (Benares) had made a grant of some lands to Sree Mallikarjuna Jangama, the then pontiff of the throne of Benares, on the 11th Devotthana day of the bright half of the month Kārtik in the year 631 of the Vikrama Era. They were

to be used as pasture for the cattle. This grant has been written on a birch-bark (भूर्जपत्र) and is as old as 1356 years. It is still preserved in the Kāshipeetha. Besides, a stone inscription mentions that Vishwamalla, the King of Nepal, had made a grant of lands to the Jangamavadi Math of Bhatgaon in Nepal which was a branch Math of the Kāshipeetha on the 8th day of the bright half of the month of Jyeshṭha in the 692nd year of the Vikrama Era. This inscription is written in Sanskrit and is still to be found in the above mentioned Math in Nepal. Nearly 1295 years have elapsed since it was written. In the 3rd century A.D., the Pandya Kings who were ardent Shaivites built the Ujjain Peetha. A stone inscription mentioning this fact is still preserved in the present Ujjain Peetha. Similarly all the Peethas possess various inscriptions of great antiquity.

All these facts go far to prove that the Veerashaiva religion is prior to the time of Rāmānujāchārya by thousands of years. Hence it is left to the intelligent critic to find out, whether Rāmānujāchārya founded his doctrine after that of the Panchāchāryas



**MAIN ENTRANCE of His Holiness Sree Jagadguru
Darukacharya's Simhasana Math, UJJAIN.**



or the Panchāchāryas founded theirs after that of Rāmānujāchārya.

Rāmānujāchārya was born at Sriperumbudur in the Tamil country, as the son of Asūri Keshavasomayāji. He became the disciple of Yādavaprakāsha, studied the Vedānta Philosophy under the latter, and then began to propagate Viṣṇubhakti (devotion to Viṣṇu) on a large scale. Prior to the birth of Rāmānujāchārya, the Shaiva faith was conspicuous everywhere in Drāvida Desha (the Tamil Country). It is said in the life-story of Rāmānujāchārya that he rid the daughters of some kings of the evil influences of devils and goblins, and that, out of gratitude, the Kings became his disciples and thereby accepted the Vaiṣṇava faith. Ramanujacharya, in addition to his tact and wisdom, enlisted the support of his royal adherents and thus began to spread the Vaiṣṇava faith far and near. A good number of people became followers of the Vaiṣṇava cult. Vaiṣṇavism began to drive out Shaivism from Dravida Desha, the very country which had given itself up to the worship of Shiva. It is a well known fact that

formerly, the Veerashaivas had abounded in Dravida Desha and that due to the hostile influence of Ramanujacharya, their number declined to a large extent. It is attested by the statements made in some treatises and also direct inspection, that Ramanujacharya got possession of some of the Shaiva Temples either by the help of Kings or by other means and that he installed the images of Vishṇu in place of those of Shiva. In some cases, he converted, by slight manipulations, the very images of Shiva into those of Vishṇu. A conspicuous instance of this is the temple of Venkataramana at Tirupati in the Madras Presidency. The image of Venkataramana at Tirupati, is not the image of Vishṇu; but it is the image of Veerabhadra which has been turned into the image of Vishṇu by Ramanujacharya. This is mentioned by Shripatipandita in his *Shrikara Bhāṣhya*.

“ननु वैकुण्ठेश्वरविठलेश्वरस्थाने विष्णोरीश्वर शब्दश्रवणात् । परशुरामावतारे तस्य ब्राह्मणकुलसंभव श्रवणात् कथं क्षत्रियत्वमुपदिश्यते इति चेन्न । वैकुण्ठेश्वरस्याभासविष्णुत्वं । तदंगे नागभूषणादिधर्माणां द्योतनात् । मूलविग्रहे शंखचक्रादिलाञ्छनानामदर्शनात् ।

वीरेश्वरस्य रामानुजकल्पित वेंकटेश्वरत्वं रज्जुसर्पवदा
भासमात्रमेव । किञ्च तत्पाण्यधोदेशे शिवलिंगदर्शना
दीश्वरशब्दो व्यवह्रियते ॥ ”

It is stated clearly in this passage that the image at Tirupati is that of Veerabhadra ; that is does not bear the Shankha (conch), Chakra (discus) etc., which are the insignia of Viṣṇu ; that it bears instead the emblems of a snake and a Shivalinga, the latter of which is at the lower part of its hand. It is then the first and foremost duty of the critics to find out whether or not the words of this commentator (Shripati Pandita) are true. Most of the people who have visited Tirupati will tell one on inquiry that **there is a serpent round the neck of the image of Venkataramanaswami** and that its hands bear not the Shankha (conch) and Chakra (discus) made of stone but that they hold the Shanka and Chakra cast out of metal. From this it will be clear that Sripati Pandita has written a well-known fact in his book after he had himself closely examined the nature of the said image. Numerous images of Viṣṇu exist in the

world. None of them has the emblem of the snake or is devoid of the conch and discus. As it is only the image of Venkatarāmaṇa of Tirupati which is distinguished by the above-mentioned characteristics, we cannot but say that it is the image of Veerabhadra of Shaivas manipulated to serve the exigencies of the Vaiṣṇavas. It is probable that many similar changes have been made in order to please the minds of the people in the time of Rāmānujāchārya. Formerly the Tamil Country was the home of the Veerashaivas. Great scholars had flourished in this country and they have also written many treatises dealing with the Veershaiva religion. It is regrettable to find now only a few Veerashaivas in the country in which they had once predominated. Thus we see, the Veershaiva religion which had spread throughout the length and breadth, in ancient times, has begun to decline, by being exposed to the furies of hostile forces, in the times of several Kings and preachers of different faiths. I pray to the All-powerful to restore the glory of the past to our beloved religion and to make it shine on all sides.

I have discussed till now, with sufficient evidence, the characteristic features of the Srivaiṣṇava and Veerashaiva faiths and have also explained the decline of the Shaiva faith since the rise into prominence of Rāmānujāchārya. Now let me briefly explain the greatness and excellence of Parashiva who is the foremost object of worship among the Veerashaivas.

“यदा तमस्तन्नदिवा नरात्रिर्नसन्नचासच्छिवएव
केवलः ” “एक एव रुद्रो न द्वितीयाय तस्थे ” “उमा
सहायं परमेश्वरं प्रभुं ”

These and other similar passages of the Vedas and Upanishads, loudly proclaim that Shiva alone is the Eternal ; He alone is the Parabrahma or the Supreme Being and the possessor of Shakti (शक्तिविशिष्टः). This Shakti-possessing Parashiva created this world comprising both the animate and inanimate things, as is stated by wise sages in time-honoured books written by them. The great sage Vyāsa tells us in his Purāṇas that all the Divinities such as Viṣṇu, Brahma, Indra and Kubera attained their honoured posi-

tions by means of the worship of this Supreme Being (Parashiva). As he is being worshipped by all the lesser gods who are themselves worshipped by others, Shiva has deservedly got the name of **Mahadeva** or the **Great God**. Many ancient Kings, sages and others had profound belief in the greatness and overlordship of Shiva. They set up Shivalingas (symbols of Shiva) in every place, worshipped Him with boundless devotion and thus attained salvation. The ancient sages did not set up and worship the images of other Gods to the extent that they did of the image of Shiva. The far-famed Vyāsa was in the beginning the devotee of Viṣṇu. Proclaiming with uplifted hand that Viṣṇu is the Supreme God, he went on to Kāshi (Benares) and there also cried loudly, even in the temple of Vishwanātha, that there was no god in the world who is greater than Keshava (Viṣṇu). But he had to rule it because the God, Nandeeswara, made that hand inert at once. Then Viṣṇu preached to Vyāsa like this :

एक एव हि विश्वेशो द्वितीयो नास्ति कश्चन ॥४९॥

तत्प्रसादादहं चक्री लक्ष्मीशस्तत्प्रभावतः ।

त्रैलोक्यरक्षासामर्थ्यं दत्तं तेनैव शंभुना ॥५०॥

तद्भक्त्या परमैश्वर्यं मया लब्धं वरात्ततः ।

इदानीं स्तुहि तं शंभुं यदि मे शुभमिच्छसि ॥५१॥

Kāsheekhanda, Chapter 95.

“O, Vyāsa ! Vishwanātha is the greatest of all the Gods. No one is equal to Him. It is by His favour that I am the bearer of Chakra (the discus), the Lord of Lakṣhmi and the protector of the three worlds. It is by being profoundly devoted to Him that I have got this immense glory. You must wish me good only through praying to the God, Vishwanātha.

Then, Vyāsa casting off his pride began to pray to Vishwanātha in the following words :—

एको रुद्रो नद्वितीयाय तस्थे तद्गह्वैकं नेह
नानास्ति किञ्चित् । यद्यप्यन्यः कोऽपिवा कुत्रचिद्वा
व्याचष्टां तद्यस्य शक्तिर्मदग्रे ॥५६॥

यः क्षीराब्धेर्मंदराघातजातो ज्वालामालः काल
कूटोऽतिभीमः । तं सोढुं वा कोऽपरोऽभून्महेशाद्यज्ज्वा
लाभिः कृष्णतामाप विष्णुः ॥५७॥

यद्वाणोऽभूच्छीपतिर्यस्य यन्ता लोकेशो यत्स्यन्दनं
भूः समस्ता । वाहा वेदा यस्य वै दृष्टिपाताद्गधा ग्रामा
स्त्रैपुरास्तत्समःकः ॥५८॥

यः कंदर्पो वीक्ष्यमाणः समानं देवैरन्यैर्भस्मजातः
स्वयंहि । पौष्पैर्वाणैः सर्वविश्वैकजेता कोवा स्तुत्यः
कामजेतुस्ततोऽन्यः ॥५९॥

यं वै वेदो वेद नो नैव विष्णुर्नोवा वेधा नोमनो
नैववाणी । तं देवेशं मादृशः कोऽल्पमेधा याथात्म्याद्वै
वेत्यहो विश्वनाथं ॥६०॥

यस्मिन् सर्वं यस्तु सर्वत्र सर्वो यो वै कर्ता योऽ
विता योऽपहर्ता । नो यस्यादिर्यः समस्तादिरेको नो
यस्यांतो योऽतकृत्तं नतोऽस्मि ॥६१॥

यस्यैकात्म्या वाजिमेधेन तुल्या यस्यानत्या चैक
याऽल्पेन्द्रलक्ष्मीः । यस्य स्तुत्या लभ्यते सत्यलोको
तस्यार्चातो मोक्षलक्ष्मीरदूरा ॥६२॥

नान्यं देवं वेदम्यहं श्रीमहेशान्नान्यं देवं स्तौमि
शंभोर्ऋतेऽहं । नान्यं देवं वा नमामि त्रिनेत्रात् सत्यं
सत्यं सत्यमेतन्मृपा न ॥६३॥

By so worshipping Vishwanātha, Vyāsa
got the motion of his hand restored and in

order to wash off the sin of having abused Shiva, he set up a Linga called, Vyaseshwara, in the premises of the holy hermitage of Ghantakarna Shivacharya, situated on the bank of the Ganges. This is mentioned in the 95th chapter of the Kāsheekhanda.

पाराशर्यस्तदारभ्य शंभुभक्तिपरोऽभवत् ।

लिंगं व्यासेश्वरं स्थाप्य घंटाकर्णद्विदाग्रतः ॥६८॥

विभूतिभूषणो नित्यं नित्यं रुद्राक्षभूषणः ।

रुद्रसूक्तपरो नित्यं नित्यं लिंगार्चकोऽभवत् ॥६९॥

(Kāsheekhanda Chapter 96.)

It is evident from these stanzas that Vyāsa became a great devotee of Shiva after his hand was set free. Some treatises mention that after he set up the Linga, Vyāsa was taught Ātmagnāna (आत्मज्ञान) i.e., knowledge of the self) by Ghantakarna Shivacharya, one of the founders of the Veerashaiva religion. This can be verified from history and also from personal inspection. Even to this day the resplendent image of Ghantakarna Shiva-charya which has all the insignia of a teacher of Veerashaivism such as Jata, Bhasma, Rudrāksha Lingadhāraṇa etc., stands before

the Vyāśeshwara Linga in Vyāsakāshi. The people of that place are used to call this image—**Vyasajeeka Guru** (व्यासजीका गुरु)—*i.e.*, the Guru of Vyāsa). There is also a pond before the same Vyāśeshwaralinga which is called **Ghantakarnateertha** after the name of Ghantākarna Shivāchārya. The people of that place call it ‘**Ghantakarna Talav**’ (घंटाकर्ण तलाव). The greatness of this teertha (तीर्थ) has been well-explained in the latter part of the Kāsheekhanda. Vyāsa has written about these things in his own Purāṇas. Hence it is clear that he became in the end a staunch Shaivite and also a disciple of Ghantākarna Sivāchārya.

Even the far-famed Agastya established a Linga after his own name and by worshipping that Linga he could do such miracles as the drinking of the waters of the seven seas etc. The Linga set up by this sage is known as **Agastyeshwara** and it can still be seen in Kāshi (Benares). Similarly sages like Gautama, Kasyapa, Kapila, Mārkaṇḍeya, Vasiṣṭha, Vishwāmitra and others set up Shivalingas after their own names and thus enjoyed eternal beatitude. These Lingas are still in

Kāshi and are known respectively as *Gautameshwara*, *Kasyapeshwara*, *Kapileshwara*, *Mārkaṇḍeyeshwara*, *Vasiṣṭheshwara*, *Vishwāmitreshwara* etc., and are held in much esteem. Besides, many Purāṇas bear witness to the fact that even Viṣṇu established Shivalingas one at each time of his incarnation and that he attained his desires by the worship of those Lingas. Everybody knows about the **Rameshwaralinga** which has been installed in Rāmāvatāra (रामावतार). The Shivalinga called **Matsyeshwara** was set up in Matsyāvatāra (मत्स्यावतार). This can still be seen in Lanka or Ceylon. The Linga that was established in Koormāvatāra (कूर्मावतार) is called **Koormeshwara**. It is said in the Purāṇas of Vyāsa that when once Viṣṇu was worshipping Shiva with a thousand lotus flowers and one lotus flower was found missing, he at once pulled out one of his eyes and substituted it for the missing flower. Shiva, himself, had made one of the flowers disappear in order to test the devotion of Viṣṇu who had made a vow of worshipping Him with exactly thousand flowers. Being much pleased with the extraordinary devotion of Viṣṇu, Shiva bestowed

upon him the holy weapon of Chakra (the discus.) Henceforward Viṣṇu became famous by the name of *Chakrapāṇi* (i.e. the bearer of chakra in his hand).

सहस्रं वर्तते जगति विबुधाः क्षुद्रफलदाः

न मन्ये स्वमेवा तदनुसरणं तत्कृतफलं ।

हरिब्रह्मादीनामापि निकटभाजामसुलभं

चिरं याचे शंभो शिव तव पदांभोजभजनं ॥

So says the famous Shankarāchārya in his book called *Shivānandalahari*. The gist of the stanza is as follows:—

“O, Parameshwara! There are thousands of Gods in the world. They can give only small boons. As such, I neither follow them nor think of their gifts even in my dreams. Once, Viṣṇu and Brahma fell into a quarrel about their superiority. They then decided that he who could find out either the head or feet of your image would have to be considered the greater of the two. Accordingly, Viṣṇu took upon himself the form of a boar (वराह), and went on boring the earths of the underground worlds in search of your feet; and Brahma become a swan (हंस) and

soared up into the skies of Heavens, for thousands of years, seeking after your head. But both of them failed in their attempts. Hence, O, Lord, I only pray for the worship of your feet which could not be found even by Viṣṇu and Brahma.”

When Shankarāchārya himself the protagonist of the doctrine of the equality of gods could highly praise Shiva with such extraordinary devotion, the greatness of Shiva is indescribable and undisputed. “आदित्य मंबिकां विष्णुं गणनाथं महेश्वरम्” That is, Sūrya (the Sun), Shakti, Viṣṇu, Ganapati and Maheshwara, all these five Divinities are to be worshipped with equal devotion. So ordains Shankarāchārya to his disciples, the smārtas. But yet, the Linga of Chandramouleeswara has had predominance in the worship in his Peetha. Even to this day the worship of Chandramouleeswara Linga has been carried on uninterruptedly in the pontifical seats established by him. The worship of the Viṣṇu image has not got such a vogue in those Peethas. After he had obtained the Linga of Chandramouleeswara from Renukāchārya, Shankarāchārya strictly followed the

Shaiva doctrine. In his Peetha as also among his followers, we find only the signs of Shaivism such as Bhasma, Rudrākṣha Dhāraṇa and the like to the exclusion of all other signs typifying faith in other doctrines. This is undoubtedly due to the fact that Renukāchārya presented the Linga of Chandramouleeshwara to Shankarāchārya and made the latter his disciple and a fervent devotee of Shiva as represented in the said Linga. But there are some sceptics who make bold to say that there was not any connection between Renukāchārya and Shankarāchārya and that the Linga of Chandramouleeshwara was not at all presented by the former to the latter. This is self-delusion and nothing else. For, the fact of the gift is attested by many ancient treatises. The presentation of the Linga of Chandramouleeshwara has been fully described in the *Renukavijaya* (रेणुकविजय) of Siddhanātha Shivāchārya. It is also mentioned in works like *Shivatatva Ratnākara* and *Vedāntasāra Veerashaivachintāmaṇi*. Besides, Sachchidananda Bharatiswami, who was the pontiff of the Sringeri Math, some hundred years ago, got a book called '*Guruvamsha*

Kāvya’ (गुरुवंशकाव्य) written by one Kashi-lakshmana Shastri who was the foremost of the poets that adorned his ecclesiastical court. It is in sanskrit and written in verse. A manuscript of the same was found at the Library of the Sringeri Math. After having been revised by the late Vidyāvishārada Pandit Kunigal Rāmashāstri, it has been published by the Vānivilāsa Press at Shrīrangam in the Madras Presidency.

The following stanzas occur in the third canto of the above mentioned book.

श्री चंद्रमौलीश्वरलिङ्गमस्मै
 सद्गन्तव्यं गणनायकं च ।
 स विश्वरूपाय सुसिद्धदत्तं
 दत्त्वा न्यगादीच्चिरमर्चयेति ॥३३॥
 सुरेश्वराचार्यं सरस्वतीं त्वं
 संपूजयन्नास्व चिरादिहेति ।
 दत्त्वाऽभ्यनुज्ञां विनताय तस्मै
 शिष्यैस्समस्तैः स जगाम कांचीम् ॥३४॥

That is, after having wandered all over India, Shankarāchārya went to Kashmir, brought from there the famous image of Shārādā and installed it at Sringeri. He

made his first disciple, Sureshwarāchārya, the next pontiff in succession to him. Then, before going to Kānchi where he wished to settle, he directed his successor to worship the Linga of Chandramouleeshwara (चंद्रमौलीश्वरलिंग) and the image of Ratnagarbha Ganapati (रत्नगर्भगणपति) both of which had been presented to him by Sri Renukāchārya.

In an explanatory note upon the word “सुसिद्धदत्तं” which occurs in the verses quoted above, the author himself writes as follows in sanskrit :—

“सुसिद्धेन रेवणसिद्धमहायोगिना दत्तं श्रीचंद्रमौलीश्वरलिंगं, सद्रत्नगर्भं सद्रत्नं माणिक्यं गर्भं यस्य सः तथोक्तस्तं गणनायकं विघ्नेश्वरं च ”

The subject of Chandramouleeshwara Linga is referred to also in the 6th Sarga of the above mentioned book.

प्रायेणान्वयमार्गेण व्याख्यायत इयं कृतिः ।

प्राचामसम्मतं नैव लिख्यतेऽत नचाधिकम् ॥

Such is the solemn declaration made by the author in the very beginning of this book. As he says that he deals only with the topics

that are much in evidence in ancient books, we will have to believe that even in more ancient books upon Shankarāchārya, might have occurred passages about the presentation of the Linga of Chandramouleeshwara. Some say that there is a book entitled '*Bṛuhachchhankara Vijaya*' (बृहच्छंकरविजय) written by some ancient scholar and that it has a chapter in it called, '*Siddhashankara Samvāda* (सिद्धशंकरसंवाद) which is a digest of the discussions that were held between Revanasiddha and Shankarāchārya. Mr. B. Rama Rao, M.A., LL.B., the Senior Translator to the Government of Madras and Vidwan P. Sundarashastriyar, the Assistant Librarian of the Oriental Manuscripts' Library at Madras, have published a work called '*Shivatatvaratnākara*' (शिवतत्त्वरत्नाकर) in Nāgari characters. In the 4th Kallola of the 12th Taranga of this book, the following stanzas occur in connection with the subject of Vidyāranya.

ततः स रेवणासिद्धसंप्रदायप्रवर्तिनां ।

शंकराचार्यवर्याणां पारंपर्यक्रमागतम् ॥९॥

सन्यासिनमुपाश्रित्य विनयावनतोऽधिकम् ।

वृत्तांतमखिलं तस्मै यतये स्वं व्यजिज्ञपत् ॥१०॥

रेवणासिद्धसंप्राप्तं चंद्रमौलीशमप्यदात् ॥

आख्यच्चानेन लिङ्गेन तवाभीष्टाप्तिरित्यपि ॥

It is said in these that a Brahmin, Shivadharma by name, suffering from the pangs of poverty, approached Sri Vidyāshankarateertha Swāmi, the then pontiff and successor to the throne of Sri Shankarāchārya who had followed the teaching of Revana-siddha, and narrated his difficulties before him. The Swāmi graciously presented him with a Srichakra (श्रीचक्र) and asked him to worship it. By virtue of his devotion to the Srichakra, the Brahmin obtained profound knowledge and wisdom and was at last initiated with Sanyāsadeeksha (सन्यासदीक्षा). Thence forward, he became famous by the name of Vidyāranya (the Forest of Knowledge). Swāmi Vidyāshankara, in the end, conferred upon his famous disciple, Vidyāranya, the Linga of Chandramouleeshwara that had been first given by Sri Renukāchārya to the original Shankarāchārya and then handed down from the latter to the successive pontiffs and asked him to worship the same to realise his desires.

The late Rao Bahadur H. Krishna-shāstriyar B.A., Epigraphist to the Government of India and an officer of the Indian Archæological department has written an exhaustive preface, in English, to *Shivatatva-ratnākara* which is mentioned above. In the course of this preface he writes as follows :—

One very interesting point which must be particularly drawn attention to in the story of *Vidyāranya* as given in the 12th Taranga of the 4th Kallola, is the *Revaṇasiddhasampradāya* (रेवणसिद्धसंप्रदाय) which the Āchāryas of the Shankarāchārya line that initiated our *Vidyāranya* (विद्यारण्य) were then practising at Sringeri. The *Linga* (लिंग) of *Chandramouleeshwara* (चंद्रमौलीश्वर) which is still worshipped as the chief deity by the Āchāryas of *Sringeri Math* (शृंगेरिमठ), is also said to have been presented to *Vidyāranya* by his direct guru. *Revaṇasiddha* (रेवणसिद्ध), we know, is a well-known Shaiva teacher, whom the Veerashaivas still claim as one of their earliest Āchāryas. The Keladi chiefs who were mostly followers of the Veerashaiva religion, were devout adherents of the *Sringeri Shankarāchārya Math* (शृंगेरि शंकराचार्यमठ), perhaps also for the same reason, viz., that the Shankarāchāryas were followers of the *Revaṇasiddhasampradāya* (रेवणसिद्धसंप्रदाय). This explains perhaps why in the

Advaita Math (अद्वैतमठ) of *Sringeri* (शृंगेरि) there is still a greater bias towards Shaivism and Shaiva worship than towards Vaishnavism and Krishna worship, though the founder, the great Shankarāchārya was no respecter of creeds nor of any distinction between *Shiva* and *Vishnu*.

Says Dr. F. O. Schrader, the Professor of Sanskrit in the University of Keil in Germany with regard to the importance of this book (*Shivatatvaratnākara*):—

This is undoubtedly an important work and would be the more interesting for me as I intend writing a book on "*Veerashaivamatam*."

The author of *Shivatatvaratnākara* writes at the end of the 14th Kallola.

विद्यारण्यकृतिं चैव पितामहसंहितां ।

विलोक्यास्यं विरचितः कल्लोऽलोभूच्चतुर्थकः ॥

That is, he says that the authorities for his narration of the presentation of the Linga of Chandramouleeshwara by Renukāchārya to Shankarāchārya are the *Pitāmaha-samhitā* (पितामहसंहिता), written by Vidyāranya and the *Vidyāranya Kruti* (विद्यारण्यकृति), written by Bhārateekrīṣṇanayati (भारती कृष्णयति), and so it is evident, that in both the

‘ Pitāmahasamhitā ’ of Vidyāranya and the ‘ Vidyāranya Kruti ’ of Bhārateekrīṣṇanayati, a detailed account must have been given of the presentation of Chandramouleeshwaralinga. Even “ *Keladinrupavijaya* ” (केलदिनूपविजय) on old Kannada work published by the Government of Mysore, speaks of the presentation of the Linga of Chandramouleeshwara. This “ *Keladinrupavijaya* ” has been written by one *Linganna*, a Smārta Brahmin of Haritasagotra. But this author wrongly states in his book that Revanāsiddha Shivāchārya conferred upon Vidyāranya, the famous Linga of Chandramouleeshwara. In the 16th page of ‘ *Keladinrupavijaya* ’ occurs this passage :—

“ ಆ ವಿದ್ಯಾರಣ್ಯರ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿ ವಾಹನಶಕ ೧೨೫೮ ನೆಯ ಸಂವತ್ಸರದಲ್ಲಿ ಆ ವಿದ್ಯಾನಗರೀರತ್ನ ಸಿಂಹಾಸನದಲ್ಲಿ ಹರಿಹರರಾಯಂಗೆ ಪಟ್ಟವಂಕಟ್ಟಿ ನಿಲಿಸಿದರ ; ಹೀಗಿರಲಾಗಿ ಕೆಲವು ದಿವಸದಮೇಲೆ ರೇವಣಸಿದ್ಧನೆಂಬೊಬ್ಬ ಜಂಗಮಸ್ವರೂಪ ಗಣಾಧೀಶ್ವರಂ, ಒಂದು ದಿವ್ಯ ಲಿಂಗಮಂ ವಿದ್ಯಾರಣ್ಯರ ವಶಕ್ಕೆ ತಂದುಕೊಟ್ಟು, ಈ ಲಿಂಗಂ ಚಂದ್ರಮೌಳೀ ಶ್ವರಂ, ಈ ಲಿಂಗಮಂ ನಿತ್ಯಂ ಪೂಜೆಗೈವುದೆಂದುಸಿದ್ಧಾಂತಧಾನ್ ನಾಗಿ ಪೋಗಲೊಡನಾ ವಿದ್ಯಾರಣ್ಯರ ಶೃಂಗಪುರಕ್ಕೆ ತಂದು ಶೃಂಗೇರಿ ಮೂಲಸಂಸ್ಥಾನದ ಮಠದಲ್ಲಿ ಆ ಚಂದ್ರಮೌಳೀಶ್ವರನ

ಪೂಜೆಯಂ ಮಾಡಿಕೊಂಡಿದು, ಶಿಷ್ಯಪರಂಪರೆಯಲ್ಲಿಯುಂ ನಡೆ
ಕೊಂಡು ಬಾಹಂತು ಕಟ್ಟಳೆಯಂ ಮಾಡಿಸಿದರ್. ”

This poet does not seem to have paid any attention to either time or fact. Again in page fourteen of the same book, while writing about the succession of the pontiffs of the Sringeri Math, he mentions that Vidyāshankara Swāmi became the disciple of the original Shankarāchārya and that Vidyāraṇya became the disciple of Vidyāshankara Swāmi. If we believe his writing, we will have to conclude that the original Shankarāchārya must have lived six or seven hundred years ago. Such statements are indeed ridiculous. In his History of Vijayanagar, entitled “The Never To Be Forgotten Empire,” Mr. Sūryanārāyaṇa Rao B.A., M.R.A.S., gives a brief account of the succession of the pontiffs of the Sringeri Math. There he says that after the original Shankarāchārya, Sureshwarāchārya, Nityabodhaghanāchārya, Gnānaghanāchārya, Gnānottamashivāchārya, Gnānagiri Āchārya, Simhagiri Āchārya, Eeshwarateertha, Narasimhateertha, Vidyāshankarateertha, Bhārateekrishṇateertha, became the successive pontiffs until Vidyāraṇya stepped into

their place. The original Shankarāchārya was born on the 5th day of the bright half of the lunar month Vaishākha in the cyclic year, Eeshwara, in Shaka Vikrama 14, which corresponds to 44 B.C. He was ordained a sanyāsi on the 3rd day of the bright half of the lunar month, Vaishākha, in the cyclic year, Pārthiva, in Shaka Vikrama 22, which corresponds to 36 B.C. He ordained Sureshwarāchārya as his disciple on the Poorṇima (15th day) of Chaitra in the cyclic year Vijaya and passed away on the 12th day of the bright half of the lunar month Jyestha, in the year, Soumya, in Shaka Vikrama 46, which corresponds to 12 B.C. Sureshwarāchārya lived for about 800 years. It is clear by this account that the original Shankarāchārya lived about 1974 years ago. If, in spite of this, the author of Keladinrupavijaya puts in a difference of only 40-50 years between the times of Sri Shankarāchārya and Vidyāranya, we cannot but conclude that he has written nothing that can bear scrutiny. Hence, his account of the presentation of the Linga of Chandramouleeshwara is to be discredited. Because many Smārta and

Vaiṣṇava scholars of old have explicitly written in their books about the presentation of the Linga of Chandramouleeshwara by Sri Renukāchārya to Sri Shankarāchārya, one can assert with confidence that this author has misrepresented a well-established fact, without any scruple.

The following verses are quoted from the 5th and 6th Sargas of the *Guruvamśa-kāvya* (गुरुवंशकाव्य) which has been written and published under the patronage of the pontiffs of the Sringeri Math :—

बल्लाळक्षितिपालकेन विजितौ युद्धेन मध्ये महा
 बल्लीभृद्विपिनस्य चक्रतुरिमौ श्रान्त्योपदेशं चिरम् ।
 निद्राणः सहजांकगो हरिहरक्षोणीभृदेष क्षणम्
 भद्रं रेवणसिद्धयोग्यधिगमः स्वप्नं तदामोत्तरां ॥५९॥
 स्वस्ति श्रीमन्नृप तव भवेद्धीरसिंहासनश्रीः
 विद्यारण्यप्रचुरकृपया सर्वसंरक्षणाय ।
 विश्वोत्तुंगं विबुध कलयेश्चंद्रमौलीशर्लिंगम्
 भाविक्ष्मेशास्त्रिगुणगणितैकादशाथ त्वदाद्याः ॥६०॥
 अग्रे भावी त्रिभुवननुतो वीरपूर्वो वसंतः
 सर्वामूर्खो सुचिरमविता धार्मिकः सर्वथेति ।
 उक्त्वा स्वप्ने हरिहरनृपं रेवणासिद्धयोगी
 डंतर्धानं समभजदथ प्राबुधत्सोऽपि भूपः ॥६१॥

The gist of these stanzas is as follows :—

The brothers Harihara and Bukka, being defeated in battle by King Ballāla, fled to the forest. There, while Harihara was sleeping in a sorrowful mood, with his head on the lap of Bukka, Sri Revaṇasiddha Shivāchārya appeared to him in his dream, and said, 'O, King ! you will regain your kingdom and wealth by the favour of Vidyāraṇya. For this purpose you must visit the famous Linga of Chandramouleeshwara. After you, your descendents will sit on your throne and rule the country wisely and peacefully.'

This account given in *Guruvamshakāvya* seems to be right. That Reṇukāchārya (otherwise called Revaṇasiddha Shivāchārya) appeared before King Harihara in his dream and told him about the bright fortune that was to befall him will have to be accepted as a fact. The author of *Keladinrupavijaya* could not make out that Reṇukāchārya appeared in a dream and told Harihara about the good fortune that awaited him, and so he erroneously states that Revaṇasiddha Shivāchārya in person conferred upon Vidyāraṇya, the Linga of Chandramouleeshwara.

Opinions differ as to the time of the original Shankarāchārya. Some say he lived about 2000 years ago. Others put his time somewhere about 530 A.D. That he should have lived 2000 years ago is attested by the succession list of the pontiffs of the Sringeri Math and also by statements made in ancient treatises. That Reṇukāchārya lived on earth for about 1400 years is stated in almost all the sketches of his life. Reṇukāchārya must have lived about 3300 years ago. This conclusion could be arrived at by facts and figures. And so one cannot raise any doubt about the specification of his time. A detailed study of the life of Shankarāchārya will convince us that he was taught by Śrī Reṇukāchārya and lived as a fervent devotee of the God, Shiva. The ancient sages and Āchāryas and even Divinities such as Viṣṇu, Brahma, Indra, Chandra and others worshipped Shiva and attained salvation. Also, that they not only worshipped Shivalingas but that in order to express their eternal relationship towards Shiva, the God-head, they always wore shivalingas on their bodies, has been described in ancient scriptures.

विष्णुब्रह्मादयो देवा मुनयो गौतमादयः ।

धारयन्ति सदा लिंगमुत्तमांगे विशेषतः ॥

These and various other stanzas that occur in ancient works can bear witness to the above mentioned fact. The images of Viṣṇu at Pandharpur and Bārsi which are respectively called Viṭhobā and Bhagavanta have got Lingas upon their heads. The image of Viṣṇu called Anantapadmanābha at Anantashayana (Trivandrum), the capital of Travancore State, wears a Linga in its hand. These are eloquent witnesses of the universally established cult of Lingadhārana. Even the Purānas have made mention of this in such stanzas as,

अनंतपद्मनाभस्य हस्ते लिंगस्य धारणम् ।

पांडुरंगे तथा विष्णोः शीर्षे लिंगस्य धारणम् ॥

The saint Tukārām who was the preceptor of king Shivāji, writes “विठोबाचे मस्तकीं लिंगधारण” in his book of hymns. Besides, the line “विठलेश्वरस्य विष्णोः शिरसि शिवलिंगधारण दर्शनात्” occurs in Srikarabhāṣya of Sripati Pandita. The images of Pandharpur, Bārsi and Anantashayana are very old. Their wearing of the Lingas, then, testifies to the

great antiquity of the cult of Lingadhārana. Similarly the ancient images of Kumāraswāmi of Sondūr, of Bhavāni of Tuljāpur and of Dānamma of Guddāpur wear Lingas over their heads. These facts will, then, go far to prove the supremacy and over-lordship of Shiva and the universal belief held that only by His worship and by wearing His emblems we can attain the fulfilment of our desires.

It is attested by many authorities that almost all the people of India were worshipping Shiva from time immemorial. But, of late, different creeds arose and the people began to worship various other gods. Since then Shivabhakti or devotion to Shiva has been declining. But even though Shiva-bhakthi has been on the wane among others, it is a matter of rejoicing to see that it has not decreased, in the least, among the Veerashaivas. The Veerashaivas will never pay homage to Gods other than Shiva. Their very doctrine is that they worship Shiva with extraordinary devotion. To what a pitch some great men of the Veerashaiva persuasion had raised their devotion to Shiva, in

olden days, is a wonder of wonders. With regard to this we have a marvellous story.

About 700 years ago, a great scholar known as Haradattāchārya (हरदत्ताचार्य), belonging to the family of Gurus was living at Kālahasti (कालहस्ति). He was a staunch devotee of Shiva and was proficient in the Shivādvaita system of Philosophy and its ancillary doctrines like Panchāchāra (पंचाचार), Ṣaṣṭhala (षट्स्थल), and Lingāngasāmarasya (लिङ्गाङ्गसामरस्य). To preach and propagate the supremacy of Shiva was his life's mission. Some non-Veerashaivas, finding unbearable his devout attention to Shiva, began to attack him by all sorts of controversies. Through the correct and convincing explanations of the scriptures (*Shāstras*), and by well-established authorities from the Vedas, Upaniṣhads, Āgamas and Purānas, he silenced their opposition and proved that Shiva alone has the high distinction of being universally worshipped, as Brahma, Viṣṇu and other Divinities are only His devotees and worshippers. Being non-plussed, the dissenters resorted to another stratagem. They declared that they could not be convinced by the torrent of words

and that, if as he held, Shiva alone is the Supreme Lord of the Universe, they wanted him to prove it by performing a miracle. Haradattāchārya accepted the challenge. He got prepared a steel ladder of five rungs. He made it red-hot by keeping it in fire, and placing it against a wall, he began to climb it. With intense devotion he stood on each rung of the ladder and proclaimed the supremacy of Shiva in some verses. The five stanzas that he repeated one by one, in order, while standing on the five rungs of the ladder are given below in full :—

गायत्र्या बोधितत्वादपिच नमकमुखैराघवस्थापितत्वा ।

च्छौरेः कैलासयात्राक्रममुदिततयाऽभीष्टसंतानदानात् ॥

नेत्रेण स्वेन साकं दशशतकमलैर्विष्णुना पूजितत्वा ।

तस्मै चक्रप्रदानादपिच पशुपतिस्सर्वदेवप्रकृष्टः ॥१॥

कंदर्पध्वंसकत्वाद्भरलकवलनात्कालगर्वापहत्वा ।

द्वैतेयावासभूतत्रिपुरविदलनादक्षयागो जयित्वात् ॥

पार्थाय स्वास्त्रदानान्नरहरिविजयान्माधवस्त्रीशरीरे ।

शास्तुस्संपादकत्वादपिच पशुपतिस्सर्वदेवप्रकृष्टः ॥२॥

भूमौ लोकैरनेकैस्सततविरचिताराधनत्वादमीपा ।
 मष्टैश्वर्यप्रदानाद्दशविधवपुषा केशवेनार्चितत्वात् ॥
 हंसक्रोडाङ्गधारिद्रुहिणमुरहराद्यष्टशीर्षाङ्घ्रिकत्वा ।
 जन्मध्वंसाद्यभावादपिच पशुपतिस्सर्वदेवप्रकृष्टः ॥३॥

वाराणस्याञ्च पाराशरिनियमिभुजस्तंभकत्वात्पुराणां ।
 प्रध्वंसे केशवेनश्चितवृषवपुषा धारितक्षमारथत्वात् ॥
 अस्तोकब्रह्मशीर्षास्थुपकलितगलालङ्क्रियाभूषितत्वा ।
 द्वादृत्वात् ज्ञानमुक्त्योरपिच पशुपतिस्सर्वदेवप्रकृष्टः ॥४॥

वैशिष्ट्याद्योनिपीठायितनरकरिपुच्छिष्टभावेन शंभोः ।
 स्वस्यैवार्धप्रतीकायितहरिवपुषालिङ्गितत्वेन यद्वा ॥
 अप्राधान्याद्विशिष्टद्वयसमधिगमे केशवस्येशनिंदा ।
 युक्तेर्दोषावहत्वादपिच पशुपतिस्सर्वदेवप्रकृष्टः ॥५॥

Seeing such an extraordinary feat of devotion which was nothing short of a miracle, the dissenters were struck with terror, and fell at the feet of Haradattāchārya, and begged his pardon. A great vein of piety and devotion to Shiva flows through these stanzas and they intensely proclaim His Greatness and Overlordship. They are very precious and are

the most dear, I believe, to every pious devotee of Shiva. They are well-known by the name of '*Panchashlokee*' (पंचश्लोकी—i.e.,—a prayer of five stanzas). Basavabhūpāla, the chief of Keladi, who was reigning some 200 years ago, and who was also a great and well-known scholar, has written a commentary upon the '*Panchashlokee*.' That commentary which is in Sanskrit, is called the '*Shaiva-sanjeevini*' (शैवसंजीविनी). This commentary is very important. Even as Haradattāchārya, some Veeramāheshwaras (Veerashaiva saints) such as *Udbhaṭārādhyā*, *Vemaṇārādhyā*, *Chandabhairavārādhyā*, *Vajranakhārādhyā*, *Bhūvaneśhankarārādhyā* and others have been universally honoured for having spread and established Shrivabhakti throughout the world. But of late, we find that devotion to such a Supreme Being has been gradually declining, and that atheistic creeds are springing up everywhere. This causes great grief to me. And so, I wish that all of you will ponder over this matter and will henceforth offer greater devotion and worship to the Supreme Lord, Parameshwara, and thus obtain His blessing both here and hereafter.

Friends, you have patiently heard all the matters that I have dealt with until now, and I feel very glad over this. I invoke the blessing, upon you all, of Sri Jagadguru Darukacharya, for whose Birthday Anniversary Celebration you have assembled here, and conclude to-day's speech.

शिवंभूयात् ! शिवंभूयात् !!

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